

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 292.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Mr. J. S. Loveland will lecture at Dodworth's Academy next Sunday and the Sunday following.

Miss Emma Hardinge will lecture at Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, on Sunday afternoon next, December 6, at 3 o'clock. The same stand will be occupied in the evening, at 7 o'clock, by Mr. Noe, a new laborer in the vineyard of Spiritualism.

Miss C. M. Beebe.

This lady has concluded her course of lectures at Dodworth's Academy, and will speak to the Spiritualists in Boston next Sunday and the Sunday following. She will probably return here in January.

Mr. Wilson's Lectures.

R. P. Wilson will continue his course of lectures at the Mechanic's Institute, No. 18 Fourth Avenue, on Thursday evening of this week. Subject: Theology of Spiritualism. Admittance, one dime.

Howe's Elliptic Spring Bed.

We have examined this apparatus, and find it simple and economical, and can be made compact, and be easily transported and put up. The springs are so arranged as to make the bed fit the body uniformly, and a mattress and bed-clothes are only necessary to enable a person to repose comfortably. It can be fitted into any ordinary bedstead. We extract the following from their circular:

Over twenty thousand have been sold within the past six months to the most prominent and reliable citizens in the Union. Will sustain 2,000 pounds weight without injury, and warranted to last a lifetime. Can be applied to any description of bedstead in twenty minutes, and will be sold at the very low price of \$6.50 per set; and if, after reasonable trial, they do not give entire satisfaction, will be removed and the money refunded. This bed bottom is exceedingly simple in construction, being composed of semi-elliptic steel springs, attached to ordinary slats, operating independent of each other, so as to conform itself to any position the body may assume upon it, gently yielding where the most weight is applied, and at the same time equally supporting the lighter parts of the body. Durability, unyielding elasticity, economy and neatness are points which render this superior to all other spring beds. Address the Elliptic Bed Spring Company, 323 Broadway, New York.

Clairvoyance.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.

O. H. WELLINGTON.

THE MOVING WORLD.

—Thanksgiving Day, notwithstanding the pressure of the times, seems to have been observed in this and other States, with all its ancient honors, and enjoyed with all the usual zest. Business was everywhere suspended.

—The money panic in England and on the Continent, by the last advices, seems fully equal to that which has swept over the United States. The Bank of England has suspended specie payments, and raised the rate of discount to ten per cent. The Bank of France has done the same. The Bank of Glasgow, with its ninety-six branches, has failed. Various great mercantile houses, mostly those engaged in American trade, have also gone by the board. Great relief was anticipated from the suspension by Government, of the charter of the Bank of England, with permission to issue its notes on good paper to an unlimited amount.

—Louis Napoleon has met the financial crisis, at least like a king. While bankers and statesmen, palled with alarm, were discussing uncertain projects of relief, he boldly furnished them a programme. He raised the rate of discount to a point unheard of in France, and at the same time, set free the granaries of the kingdom for export. It is a little singular that the emperor, as also the financiers of Great Britain, declare with our American bankers and statesmen, that this great monetary convulsion which is sweeping so fearfully over the earth, has no foundation, aside from a panic of imagination—a sudden madness which has afflicted mankind.

—The crisis is also fulfilling its mission at Vienna, Berlin, Hamburg, and in a manner as yet less marked, at St. Petersburg.

—Though all Europe is full of grain, serious bread riots are anticipated on the part of the unemployed.

—The Czar Alexander of Russia, is evidently bent on changing the warlike policy of his predecessors, into that of peace. He has visited Poland, and re-instated the Polish language in the schools. He has exempted foreigners from the taxes hitherto levied on them at St. Petersburg and Moscow, for the benefit of those municipalities. He has determined to abolish *serfdom* throughout his empire; and it is stated that the important ukase to this effect, will be issued on the 17th of December, the birth-day of the late Emperor Nicholas.

—It is announced that Russia is making in a peaceful, quiet way, vast annexations to her extended empire in Central Asia. The submission of the Khalka Tartars, brings her an accession of four millions of active, resolute subjects, whose shahs are the lineal descendants of Jenghis Khan; and a beautiful country as large and as fruitful as France. Add to this, the Amour region, another recent acquisition, and Russia has gained in Asia, since the accession of Alexander II., a territory as large as half Europe.

—Gov. Walker, of Kansas, has reported himself at Washington, and held long interviews with the President. Between the two, it is alleged, there are serious differences of opinion. Walker maintains that the proceedings of the Convention which has taken the affairs of Kansas into its keeping and saddled it with a constitution, are entitled to no respect; that the pretended constitution is an outrage on the people, and a violation of all the principles of a free government; and that it can not be forced on them without a rebellion and bloody civil war. Mr. Buchanan, on the other hand, considers himself committed to the Convention in question, and bound to sustain its proceedings. Hence the difference. The great men and politicians at Washington, it is said, are in alarm, not lest injustice should be done to Kansas, but lest a break should occur between the President and Governor Walker, and thus the administration be weakened.

—James G. Birney, at one time the candidate of the anti-slavery party for President, is dead. He was a man above reproach, a native of Kentucky, a lawyer by profession, and devoted his life to self-sacrifices and labors for the benefit of his fellow men.

—Messrs. Harper and Brothers complain that the *Tribune* is printing the "Virginians" by Thackeray, advanced sheets of which they have purchased for \$2,000; and that the *Tribune* did the same thing with "Little Dorrit." This, the Messrs. Harpers think, is quite out of character, with a print which professes to be in favor of an international copyright law. The *Tribune* retorts, that the Harpers did the same thing themselves three or four years ago, by a young man just embarked in business, who bought an advance copy of Dickens's "Hard Times," and that the young man has never recovered from the blow; that the *Tribune* is in favor of an international copyright law, which the Harpers have strenuously opposed; and that, in short, it is to be hoped that a little wholesome experience of a peculiar kind will have the effect to materially enlighten the Harpers on this question.

—The latest intelligence from Kansas represents that Territory as in the highest state of excitement. A tremendous indignation meeting had been held at Leavenworth, and a general convention of the Territory was to assemble at the same place on the 28th. The indignation is by no means confined to the free-state men. Walker, before leaving Kansas, condemned the usurpations of the pro-slavery convention in the most public and vehement manner, and large numbers of the democrats, or supporters of Mr. Buchanan, took the same ground. The voluntary military organization of Kansas, numbers ten thousand men. Three thousand U. S. troops are stationed there. Walker, it is said, will not back out, neither will he resign. The end is not yet, but the grand crisis is evidently near at hand.

—There are a vast number of poor wretches in this city, who manage in some manner to get through the day, but have no shelter at night. The Police Commissioners report that the applications for lodgings from this class, at the different station-houses, average about 1,200 per night, about one-third of whom only, is it possible to accommodate.

—On Friday night, the police made a descent on the house of Madame Lambert, in Grand-street, and seized \$15,000 worth of costly jewelry, rich silks, satins, laces, India shawls, gorgeous dresses, etc., supposed to have been purloined by the "lady boarders" of this unique and prosperous establishment.

—Another new planet, an asteroid, is announced in London. It was discovered by Dr. Luther of the Observatory at Bilk; making fifty-one of the small planets revolving between the orbits of Mars and Jupiter. The fiftieth was discovered by Mr. Ferguson, at Washington, in October.

—Guatemala, after a period of repose under the sway of President Carrera, is again threatened with anarchy and blood. A vast majority of the inhabitants are native Indians, and Carrera, represented as a just and prudent man, was their idol. Latterly the cholera has raged among them, and the political enemies of Carrera have spread the report that the Government agents had poisoned the waters. Hence the rage of the Indians, who are forming leagues and arming themselves, for the purpose of deposing their best friend.

—War is declared between Nicaragua and Costa Rica, growing out of questions of boundary, the transit-route and Gen. Walker. The magnificent filibuster has laid his plans, no doubt, to step in between the two, and perhaps take sides with one or the other, if he can do no better. Meanwhile the United States war steamer *Fulton* is cruising off the coast, ostensibly to prevent the landing of Walker.

—The *Northern Light* brings \$2,118,652 of treasure. The financial crisis was beginning to be felt in California, but it was not believed that its effects would be serious in the land of gold.

Domestic and Foreign Items.

LIBERALLY OF LECTURERS.—Many of the literary gentlemen who are in the lecture field are said to be men of great liberality. Among them, says *The Oswego Times*, we may note the Rev. E. H. Chapin, who devotes the entire net proceeds of his lectures, given in different parts of the country, to the poor and needy of New York; also the Rev. Francis Vinton, of New York, whose lectures on "The Gentlewomen" we are to hear in January. He states, in his letter accepting an invitation to lecture in Oswego, that his "lecture is mortgaged for \$50 an evening to charitable purposes."—*Tribune*.

COLD WEATHER.—The Mississippi was frozen over a week ago at Prairie du Chien, and at Dubuque, Iowa, it was full of floating ice. The *Detroit (Mich.) Tribune* says:

"The bells are jingling in the streets, but more in anticipation than in realization of winter as yet. At Pontiac, on Friday, the thermometer was ten deg. below zero. The snow north of Kalamazoo is nearly two feet deep, it is said. At Grand Rapids, on Friday, the thermometer stood at 10 deg. below zero. There was a slight fall of snow at Adrian on Thursday; thermometer 12 deg. above zero. At the eastern end of the Great Western Railway the snow is from one to three feet deep on a level.

THE UNDERGROUND RAILROAD.—*The Syracuse Journal of Thursday* (21st ult.) says: Thirty-one passengers by this road have arrived at that city the present month, and have been provided for. Two arrived on Wednesday evening. One of them was as white as anybody, and nobody could suspect his African descent.

LATER FROM MEXICO.—The steamship *Tennessee* has arrived at New Orleans from Vera Cruz, with dates to the 21st inst., and from the city of Mexico to the 19th. The country was in a most distracted condition, and another general revolution was impending. Resolutions were pending between the Revolutionists and General Santa Anna, whom, undoubtedly, they intend for President.

Comenfort's fall was considered certain, and it was thought doubtful whether his life would be spared if he remained in the country.

EMIGRATION.—Information has been received from a correspondent at Bremen, that 44,951 emigrants left that port for America between the first of January and the 15th of October, 1857. The number of ships employed in conveying passengers was 171.—*Union*.

The Cleveland Plaindealer says, the Free Lovers of Berlin Heights, who have been on trial several days at Sandusky, Ohio, have been broken up. Mrs. Lewis, who was enticed away from her home in New York by a Mr. Tyler, has gone back with her husband; the balance are in jail, under bonds, or pledged to leave the country for their country's good.

BURGLARY ON UNCLE SAM.—Two young scamps burglariously entered the bonded warehouse in Greenwich street, near Beach street, one night last week, and were in the act of abducting about two hundred watches, when they encountered a watch, not quite to their liking, who sent a bullet through the jaws of one of them, while the other escaped.

A correspondent in Deerfield, Pa., says that there is one house in that town the residence of 13 persons, whose respective ages were as follows: 98, 86, 79, 76, 74, 62, 62, 62, 61, 59, 52. Aggregate, 620; average, 71 years. Can so old a family be found elsewhere in our country?

An old silver mine, walled up with masonry, is said to have been discovered in Hancock Co., Ala., near the Morgan and Walker lines.

A mad fox, a few days since, bit three cows, belonging to deacon Hiram Richmond, of Buckland, Mass., all of which have since died. One of the cows was valued at \$75. It is feared that other cattle and dogs in the vicinity may have been bitten by the fox. The fox has been found dead in the pasture.

A SENSIBLE IDEA.—The newly appointed policemen of the 13th Ward, instead of spending their money in a useless parade or supper, on account of their success, have concluded to contribute all they can afford this winter, to help the suffering poor of their Ward, and we hope their example will be imitated.

HARD TIMES.—*The Ware Standard* learns that the mills of the Otis Company will be closed soon. They employ about 750 persons.

The Springfield Republican has gathered some statistics as to the effects of the hard times on the four western counties of the State. They show that the prostration of business is general throughout this part of the country, no branch of trade or manufacture being exempt. Over 8,000 persons have been thrown out of employment in Franklin, Hampshire, Hampden and Berkshire counties, since the 1st of September, and the mill operatives who are retained only receive two-thirds as much pay.

WISCONSIN ELECTION.—The returns received, up to the time of our going to press, render it pretty certain that Cross, the democratic candidate for Governor, is elected.

RAILROAD ACCIDENT.—A telegraphic dispatch from Havre de Grace, dated Nov. 18th, states that the freight train from Philadelphia ran over a man somewhere beyond Cecil. The conductor did not know of it until the train stopped at Cecil. The man was cut in two, the lower part of the body becoming entangled in the running gear of one of the cars, while his head and the upper part were gone. It is supposed that he fell off the train. Nothing could be found to identify him, as his clothes were all torn off except a part of his pantaloons.

There was fifteen feet of water in the channel of the Ohio river at Cincinnati the 20th ult., and it is falling. The weather has been cloudy, and we have had a light snow storm. The mercury this evening is standing at 70 deg. above zero.

Two men employed in the gas works in Erie, Pa., died lately from suffocation, while clearing the purifier. They were ordered to breathe fresh air every half hour, the neglect of which caused their death.

A woman in Alabama, Genesee county, was arrested on Thursday, and examined on a charge of having poisoned her husband and two children. The appearance of the woman is in her favor, but circumstances are strong against her.—*Rochester American*.

DEATH OF A CENTENARIAN.—Mr. Zachariah Albaugh, aged one hundred and nine years, died at the residence of his son, in Licking county, Ohio, on the 8th inst. The deceased was born in Maryland in 1748 where he resided until the commencement of the revolutionary war, when he entered the army as a private soldier, and remained in it until its close.

INDIAN AID ASSOCIATION.—The following preamble and resolutions were communicated to us, with a request that we should insert them, as having been unanimously adopted by the Board of Managers of the American Indian Aid Association, at their weekly meeting on Thursday, Nov. 25, 1857.

Whereas the American Indian Aid Association, being humanitarian and national in its purposes, aiming alike to ensure safety from border wars, and massacres upon the plains, and to secure homes and protection for the Indians, and all necessary facilities for the advancement of measures in accordance with justice and mercy, in our relation with the aboriginal race: and whereas this Association has no organ specially devoted for the advocacy of its plans; therefore,

Resolved, That the pulpit and the press throughout the country, without regard to sect or party, be called on to take such notice of the enterprise as its importance demands.

Resolved, That Dr. W. C. Gould and Mr. E. R. Swackhamer be a committee to wait upon the Press of New York with the foregoing invitation.

HECKER & BROTHER, the millers, at 267 Cherry-street, this city, have commenced to supply all the deserving poor in the Seventh Ward with bread according to their necessities. They commenced on the 27th ult. The Messrs. Hecker may be regarded as among the most efficient philanthropists of this city. They profess to act from the impulse of religious duty, without seeking any earthly return for their munificence to the needy.

OBSEQUIES OF GENERAL WORTH.—On Wednesday of last week, the remains of General Worth, who died in Texas in May 1849, were escorted from Greenwood Cemetery to the monument that has been erected to his memory by the corporation of the city of New York, at the junction of Broadway and Fifth Avenue, where they were deposited as their final resting place. An imposing military and civic procession signalized the occasion.

DEATH OF JAMES G. BIRNEY.—James G. Birney, once an anti-slavery candidate for the Presidency, died at Eagleswood, Perth Amboy, N. J., on the morning of the 25th ult., at the age of sixty-five years. He had been suffering during the past twelve years from attacks of paralysis, which has recently been complicated with heart disease, and aggravated by the infirmities of old age.

Mr. Gough has been lecturing in Edinburgh lately to crowded audiences. The Duchess of Sutherland and a large crowd of the English nobility attended.

THREE CHILDREN BURNED TO DEATH.—A terrible calamity occurred at Bureau Junction, near Peoria, Ill., last week. An employee of the Rock Island Railroad, named McLaughlin, had received the day before some \$86, the accumulation of his wages. On Friday, he was absent from home, and his wife having occasion to go to a neighbor's at a short distance, locked the house up, and left in it their three children, one an infant, and the others about four and six years old. In her absence the house took fire, and was burned to the ground with all its contents, and saddest of all, the three little children perished miserably in the flames.

STEAMBOAT DISASTER.—The steamboat *Cataract* burst her boiler at Lisbon, on the Missouri river, on the 17th ult., killing five persons, and scalding fifteen others. Among the killed is William Bruce, of Hartford.

Miss Elizabeth Baskin, of Milo, New York, has recovered a verdict of \$900 against George L. Jones for breach of promise of marriage. His defense was, that after they were engaged Miss Baskin became a convert to spiritualism and a medium.

A NEGRO MILITARY PARADE.—A negro military company, organized in Boston in August last, under the name of "Liberity Guard," held their first public parade on the 26th ult. They attracted much attention, and of course excited no small amount of jeering and hooting. At first they were escorted by a body of police, to check any outbreaks of rowdiness; but after marching through several streets, and feeling that they could accomplish the rest of their day's parade in safety, they dismissed their civic protectors, and continued their march. They long afterward they were treated, by the rowdies who followed them, to showers of stones and brickbats, which, becoming so endurable, they charged bayonets on their tormentors, and put them to flight. In the evening they partook of a collation, and had a ball, all of which passed off quietly and pleasantly.

CITY GIRLS FOR THE WEST.—Yesterday afternoon some forty girls left for homes in the West, under the patronage of the Children's Aid Society, which has now a branch office in Peter Cooper's building, Third Avenue, devoted entirely to girls. Mr. C. C. Tracy, who has taken out so many young boys, went in charge of them. These girls are a sample of a very large class. There were among them tailresses, dressmakers, and makers of pens, parasols and shirts. The Society does not purpose to send West many domestics, but to restrict itself principally to that very large and more promising class which has been engaged in some handicraft depending directly upon trade.—*N. Y. Tribune of November 18*.

CHARLES MACKAY IN BROOKLYN.—We see it noticed that Charles Mackay, the British poet, is about to commence a course of lectures in Brooklyn.

CLOSE OF NAVIGATION.—Several of the canals at the north and west are reported closed by the cold weather of last week.

LATER FROM EUROPE.

The U. S. steamship *Vanderbilt*, which left Southampton, England, on the 14th ult., arrived at this port on the 26th. It appears from her files that the financial panic had, up to the date that she left, all the while been growing more intense. Failures of several important houses are reported, and among them, the City of Glasgow Bank, with a capital of £1,000,000, and ninety-six branches. The Bank Charter Act has been suspended; the issue of much more paper than has hitherto been allowed, is thus permitted, which it was thought would give great relief.

Louis Napoleon is endeavoring to allay the fever of financial excitement, by affirming that there is no cause for a panic, and by issuing imperial decrees, permitting the exportation of articles of food.

Private letters from St. Petersburg state that the financial crisis had been severely felt there—that silver coin was excessively scarce—and that the price of everything but meat was extortionate.

POISONING CASE.—We learn from the *Batavia Advertiser* that a poisoning case is now under investigation at that place. A charge is preferred against Mrs. Polly Friesch for administering arsenic to her daughter Frances, in the month of August, 1856, by which she died. The child was then about five years old, and the parties all resided where Mrs. F. now lives, at Alabama, Genesee county. A large number of witnesses have already been examined. The accused is youthful, and not unpossessing in appearance, and asserts her innocence of this or any like offense, and attributes the prosecution to local enmity and prejudice.

FROM FAYAL.—The bark *Tidal Wave*, Capt. C. F. White, from Fayal, September 25, arrived at this port a few days since, with about two thousand barrels of oil, being all that had been landed at the time of his departure. The vessel brought no Portuguese passengers, although Capt. White stated that there were numbers anxious to come away, provisions of all kinds being very scarce, and there being a prospect of a very hard winter. Corn is worth \$2 50 per bushel, and potatoes the same. Flour is not quite so high in proportion, owing to the wheat culture being quite extensive. Capt. White brings six to six hundred letters.—*New Bedford Standard*.

M. Kossuth, on a recent visit to Strathaven, was met by a procession of four thousand people, who went two miles and a half out of the town, with bands and banners, to receive him. He addressed the multitude from the window of the Arundale Arms Hotel. Among the flags unfurled for the occasion was the identical one used at the battle of Drumclog, nearly two centuries ago.

Four Mongol tribes, who have been hitherto subjects of China, recognized the sovereignty of Russia, which has granted them an exemption from taxation for several years.

There is additional news from India, but none that adds any new features that are important to the aspect of English affairs, as represented by previous advices.

Latest English papers report that Dr. Livingstone, the African traveler, was seriously indisposed.

The King of Prussia has conferred titles of nobility on Chevalier Bunsen.



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DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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VOL. VI.—NO. 32.

NEW YORK, SATURDAY, DECEMBER 5, 1857.

WHOLE NO. 292.

The Principles of Nature.

REASONS FOR BEING A SPIRITUALIST.

BY I. G. ATWOOD.

(Continued from TELEGRAPH of November 14.)

During the spring, summer and fall of 1854, I was compelled to devote all my time to the demands of visitors, most of whom desired my aid in removing disease. On the 12th day of July, 1854, two ladies came into my office. One of them, Miss Amy M. L. Tedman, was an invalid. She was very feeble and very much emaciated, weighing less than eighty pounds—her natural weight being upwards of one hundred and forty. She informed me that she had been sick about six years. The main trouble was a disease of the spine, lungs and heart. Her heart palpitated so as to shake her whole frame; her pulse was so rapid that I was unable to count it. It had been in this condition for several years, except gradually growing worse. She had been treated by various physicians, and each pronounced her case hopeless. Among other difficulties, she had a very large goiter, which rendered it impossible for her to turn her head to the right or left, and troubled her to speak, swallow and breathe. I had seen much of disease and suffering, but here was a case equal to several of the worst combined. She did not come for advice, but came to be restored to health. She did not ask if I thought I could cure her, but said I could cure her. Her friends, her acquaintances and her physicians had tried to assure her that her stay on earth was short, yet, with all this, there was hope pictured on her countenance.

She was not a Spiritualist, but a strong Orthodox. It was a great mystery how she came by her resolution and belief that she could be cured; but the mystery has since been solved, and it may be well to explain it here:

She lived about twenty-two miles from here, had been in Lockport, but had never seen or heard of me. Having returned home after an absence of several months for treatment, she made up her mind to meet her approaching exit from this life.

On retiring one night, she realized that two persons visited her from the Spirit-world. Her idea at the time was, that they were angels; yet one had a female form, the other a male. They told her she could be cured, and that they had made arrangements whereby she could be restored to health, and that she must go to Lockport, and when there, they would guide her footsteps. They presented the person, his dress and appearance very particularly, and directed her to go at once. The next morning she regarded it as a dream, and let it pass. The next night her angel visitors again appeared, presented the same, and again urged her to go, and again she regarded it as a dream. The third night they again appeared, gave her new manifestations and assurances, and so strong were the impressions that she resolved on coming to Lockport at once. Her friends thought it foolish to yield to dreams, and opposed her strongly; but she came, feeble as she was, and went to an acquaintance's to board and wait for her directions. It will not be necessary to relate the mysterious manner in which she

found herself in my office; but when she came in, she recognized the identical person presented to her in her dreams, and this explains her confidence.

When I yielded to impressions in her case, I had hope; when I yielded to my own judgment, I had none. For one month I could see no change, except in the action of the heart. The pulse, in a few days, became so it could be counted; it then stood at one hundred and thirty a minute; gradually it was reduced to one hundred, then less, but I could see no other change. All who saw her said that any effort to cure her was useless. I tried to discourage her in her undertaking. She seemed to be afraid I would relinquish my effort; she had no other fear in her case. I could not desert such resolutions, and continued to visit her each day. She boarded with several other patients from abroad.

About the latter part of August, the influence would work so strong upon her that she would exercise very hard. Her hand would write out directions. She could see and converse with Spirits with ease and freedom; they would take possession of her, exercise her, write, speak different languages, personate different persons, and describe the diseases of my patients.

About the first of September, three ladies, from Canada, came to me for a clairvoyant examination, and I proposed to submit the case to her. It was to be her first clairvoyant examination. Seven, in all, were seated in a room. A Spirit at first magnetized her. She was rendered unconscious, and could realize nothing that transpired. After she was fully prepared, the controlling Spirit (not the one who magnetized her) took a seat, as it appeared to her, by her side. (We will call him B.) B says, "Will the lady be seated by us?" (This had reference to Mrs. H., one of the three.) Miss T. repeats the same to me, and I would communicate to the lady. B says, "Good evening, madam." Miss T. repeats it to me. No one but Miss T. could hear what B said, but all might hear Miss T.

B would then analyze the blood, point out its condition, show what elements were wanting, and the effect upon the system; then following with an exhibition and description of each diseased organ, and the cause and remedy. Miss T. would say the same, and illustrate to us as it was represented and related by B. B would speak as though he were speaking to the lady, and Miss T. would do the same. She would assume his place in talking.

In this manner three examinations were made. In these examinations, diseases were shown to be different from what they had been supposed to be, and causes were pointed out, and injuries related that had been forgotten, showing that no mind of any one present had anything to do with it.

From this time, there began to be a visible change in her disease, yet three months elapsed before I had any hopes in her case, but so strong was she in her resolutions that she not only labored for herself, but began to exercise strong magnetic influence over others, and about the first of November, she began to improve very rapidly, and by January 1, 1855, her weight was about one hundred and twenty pounds. During

November and December, she was called upon by many for medical advice and treatment. One severe case of cholera she treated with entire success.

I had much proof in this case of direct Spirit agency in removing disease. If she were present with me, Spirits would take possession of her, cause her to exercise in such a manner as to call forth the sympathy of all who were present; and when they released her, she would feel much better, and perspire freely. The exercises under Spirit influence were tenfold more violent than she could have endured if performed without their aid. It might be said that I exercised a will power over her; but this was not the case, for I could in no way control the matter, only by refusing to act the part of a medium, and I had no knowledge of what would transpire. Farther, it was not necessary for me to be present, for at any time she could sit down at home and "call an influence" from me, and the results would be the same. Although she claims that by me, as a healing medium, she was restored to good health (which she yet retains), I must acknowledge evidences beyond doubt that much assistance is due to direct Spirit agency. (It should be understood, that I am well aware of the fact that Spirits aid in removing diseases; but I give my experience to show why I was led to a knowledge of this fact.)

About the first of February, 1855, I saw a notice in the SPIRITUAL TELEGRAPH, which read nearly as follows:

"Married, on the 16th of January, 1855, by Rev. C. Hammond, in Rochester, N. Y., I. G. Atwood, of Lockport, and Miss Amy M. L. Tedman, of Somerset—all mediums."

As I am upon the subject of Spirits directing and guiding the children of earth for good, whenever they can reach the mind, I will relate one other case that created much interest and excitement: On the 12th day of August, 1854, several patients being in my office, we were all surprised by suddenly hearing a boy exclaim from the door, "That's the man—that's the man, father—that's the man. I knew I should know him as soon as I could see him." There was a spirit of animation accompanying these words, that turned our whole attention. I was aware of the cause, for experience had presented many similar cases.

All being eager to learn the boy's history, I requested the father to bring him and set him in the chair by me. His father informed us that some years before, a large scrofulous tumor appeared upon his left hip; that for three years he had tried the best medical treatment to be had, and all was of no use; that the tumor had continued to grow until it had extended to the right side, and thence down his right limb, nearly to his knee; that he had consulted the best physicians, and all had said that the boy must die; that he had some months previous abandoned all hope and remedies. I found that from the lower part of the tumor down the limb, was cold and emaciated, and reduced to barely skin and bones, and the joints drawn out of shape. The knee was stiff and drawn up at an acute angle. His pulse was too rapid and weak to be counted.

As the father was an Orthodox, I requested the boy to tell

his story. It was about thus: "He was twelve years old and past. When he heard the doctors say that he must die, and that there was no help for him, he prayed that God would send some one to cure him, or point out some way that he might be cured. He did not want to die. He thought that the Bible told about angels visiting the sick, and how Christ and the Apostles cured many, and he asked, why could not he be cured?" I do not give the exact language, and as to the animated style in which the boy related his story, I can give no idea of it; but by this time we had discovered that we were listening to a regular genius, and one possessed of much ability that appeared to be tinged with originality.

He said that one night, on going to bed, he prayed very hard, and that night angels came to him, and told him to fear not for he should be cured; that there was a man in Lockport who could cure him, and that the angels took him to Lockport, and showed him the man and his office, and the folks who were in the office. They told him how he cured folks; and his eyes snapped with enthusiasm as he exclaimed, "and you are the very man they showed me." I asked how he found me, and he said—"They told me to go to Mrs. Stevens' in Lockport, and they would tell me who the man was; and father brought me there, and they said that the man's name was Atwood; and I remembered that was the name that the angels told me in my dream." I asked how many nights he had dreamed about this matter. He replied "that he had thus dreamed for several nights." His father and others corroborated these statements, and said that there had been no peace for several days, until he consented to bring him. The father had no faith—was mortified at his son's folly, but thought a good deal of him, and concluded to humor his notions.

We looked at the tumor, and found several large raw sores, which discharged about a tea-cupful of matter a-day, and in one of these sores was a large quantity of proud flesh. We exerted a magnetic influence upon these sores by placing my hand over them, and otherwise influenced him, and told him that that would do for to-day, and his father carried him out. I had told him and his father that it would require some time for him to be restored; and when he left I believed that that would be the last of it, there being too much orthodoxy in the father to face the matter. In about one hour the father returned, stating that when they got about a mile from here, the boy said so much about the sores, declaring that they felt so well, that all desired to see them; and on taking off the bandage they found that the proud flesh had all disappeared, and that his boy was so confident his dreams were coming to pass, that he (the father) had come back by his boy's request to see me, and get from me a positive promise that I would treat the case. I told him to let the boy come twice a week.

I could relate many things about this boy during the six weeks that he was under our treatment, and even since; for Spirits soon lent their aid in an unmistakable manner in restoring him to health; and when they got hold of him he had Scripture at his command, and numerous texts, that caused orthodoxy to tremble, and so far as his parents and many others are concerned, to fall by the board, strange to say; yet he got well.

I do not exult at the downfall of Orthodoxy or any other creed, yet I rejoice to see it removed from one's eyes, when it exists as a veil or cloud to hide truth. And in this case, had it not been that Spirits, answering the boy's prayers in such a manner that their influence had more power over his mind than doctors or parents, he probably would have passed to another state of existence in a short time.

Do we receive any good from Spiritualism? Are Spirits of any benefit to mankind yet in the earth form? *Hundreds of thousands can, from experience, bear testimony to the fact.* Millions can raise their heads from the pools of ignorance, bigotry, superstition or prejudice, and cry "humbug, delusion," etc.

In addition to many cases where persons have heeded the directions of Spirits, given to them in their dreams, we have been told by Spirits that they have often visited the sick and afflicted, and pointed out in a like manner the road to health and happiness, and we have, on inquiry, found it to be true. Yet they were laughed out of it by skeptics, and did not follow their Spirit friends' advice.

Spirits often request us to write to invalids, stating that they can not fully impress them with the importance of relinquishing the use of the drug, lancet and blister, and apply nature's remedy; but we do not consider it our place to interfere with other people's business.

(To be continued.)

JESUS AND CHRIST.

WHO AND WHAT IS CHRIST?

Who and what is Christ? is a question I wish to raise at this time—judging from the tenor of several articles that have recently appeared in the TELEGRAPH and other publications, that now is the right time, for which I have for several years been patiently waiting.

The truth (as I deem it) on this subject is like a bird hovering round, but no one has as yet caught it. The writers of "Generation" and "Natural Law of Christ's Conception," have plucked some of its feathers. And if Friend Whelock would, in the last named article, substitute the word *Jesus* for "Christ," he would be surprised to find how much more consistently it would read. Let us see:

"*Jesus* had no human father (in a physical body); he was begotten without the concurrence of the other sex; his conception dates from a certain visit of a spiritual being, or angel (messenger) to his mother. May not the visit have been to the birth as cause to effect?"

It undoubtedly was so. And why the idea has not, before this time, come out in print, is to be accounted for, I suppose, upon the same principle that the spectacles upon a man's nose do sometimes elude his most diligent search in every other place; *i. e., it was neither seen nor thought of.*

And not only do "the early Persian and Hindoo annals" narrate many cases of marital intercourse between spiritual intelligences and human beings, and the Hebrews state that the sons of God saw the daughters of men, that they were fair, and they took unto themselves wives, and begat children; but also all nations—the Chinese, Egyptian, Roman, Greek and Scythian,—possess similar traditions and similar faith.

Indeed, so universal is the belief, that from the spiritual (originally) came the physical, and that these have at times so interblended that it would be easier to name the exceptions than the rule, until the time that Luther and Calvin created *Protestantism*, and interposed it as a dark cloud of unbelief between the natural and spiritual worlds, completely excluding every ray of spiritual light from that portion of the earth that it covered; and thus was fulfilled the prediction that "darkness would cover the earth, and gross darkness the people."

My proposition is, that *Jesus* and *Christ* are two distinct identities and characters; and that *Jesus* is a purely natural human being, conceived by and "born of a woman," as are all the rest of the human race, in perfect accordance with eternally existing natural laws, but in their highest and most perfect spiritualized condition; even as some beings come into existence under such extremely unnatural, unspiritual, and low conditions, as to partake quite as much of the miraculous on that side, as the conception of *Jesus* does on the other.

There is a class of facts recorded in the Bible, that go to indicate the existence of a law for super-mundane generation, as the writer of the article on "Generation" has stated, that was operative throughout the entire line of the ancestry of *Jesus* back to Adam; a law that could produce oaks without acorns. The first effect of this law, so far as our race is concerned, was the creation of Adam and Eve. The parents of Adam were both spiritual; but of the parents of *Jesus* only one was spiritual. Why, then, is *Jesus* claimed by millions as a God because of his half or paternal spiritual parentage, while Adam, with greater pretensions, having both his paternal and maternal parents spiritual, is reprobated as the head of the fallen race of man?

The generating agents, the elements, and the law that brought forth Adam, continued to work for the perfecting of the human race in their physical organisms, and as the chief of the animal races; though the particular line of human beings who (like Enoch, Noah, etc.) were the most observant of natural law, and the most simple and obedient to spiritual and divine influences, were (comparatively) perfect in their generations; and consequently were the recipients of continual spiritual communications, by dreams, or visions, or signs, etc., etc.

By these means the patriarchs were not only taught to use their generative powers exclusively for the purpose of reproduction, but they were to wait till the spiritual agents (who appear to have had the creation and generation of man in their especial keeping) should give them permission and direction as to when to use them. And some of them (as Noah) were 600 years of age before they were allowed to take wives.

Abraham, who descended from Noah, had no offspring until "Sarah was past age, and Abraham himself was as good as dead." Then the angel (one of the creative agents) visited

them, and said to Abraham, "I will certainly return to thee according to the time of life; and lo, Sarah thy wife shall have a son."

Why did the angel need to return unto Sarah? and why is it stated that the Lord (or angel) visited Sarah as he had said, and *did unto Sarah* as he had spoken?"

Josephus stated that the origin of Moses was preternatural. Sampson had a similar history. The case of Samuel, who founded the order of Hebrew Prophets, is familiar to the Scriptural student. And many other preternatural births occurred in the same line, down to John the Baptist, whose parents "were well stricken in years," and who never had posterity, and were then past producing offspring after the common course of nature.

Obviously, John was the highest production of human nature, that ever was or could be brought forth by the natural generative work, even preternaturally influenced in the highest possible degree. For in this case, it appears that the procreative faculty had to be quickened into life, in both the male and female; and if there could have been any higher production, it must have taken place before the production of the Messiah.

The branch of human nature which had thus been successively nourished, and which thus progressively kept growing in the line of the promised seed, having now come to its greatest height of subsistence, by the diffusion and operation of the creative energy, brought forth the proper offspring, to be the medium between the natural and heavenly worlds—the old and new creation. *That was Jesus, the Son of man, the true Branch of righteousness.* He was the transition Medium between the old natural creation and the new and heavenly creation of God.

This fulfilled the prophetic promise, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding," etc. This was fulfilled at his baptism, by the descent of the Divine Spirit of Christ, which abode upon him. Observe; this does not mean that this branch shall be produced as the posterity of Jesse, but shall come forth and grow out of his roots"—a peculiar mode of expression, which evidently means that, though it sprang from the roots of human nature, (the line of Jesse being counted the most noble line of the race of man,) yet it came forth, not in the natural order of the generative work, but by creative progression.

To show the importance of this line of preternatural births all the inspired revelations from God to form a new era for the progress and direction of mankind into higher and higher orders of perfection, have been produced through the line of the agents of preternatural births, and such offsprings and their descendants.

No new dispensation, or special order of the increasing work of God, up to the coming of Christ in the Son of man, has ever come in any other line, as all Scripture and history attest.

From these premises, it is evident, that, until the entrance of the Divine Spirit of Christ into the world, through this prepared medium, *Jesus, the Son of man*, no new revelation that produced any important era in the progressive work of God, ever came in any line but the aforesaid.

It is further evident, from the Scriptures, that the child *Jesus* was created by the co-operative influence and energy of the same creative Spirits, in the order of male and female, that created man in the beginning, and who formed them "in their own image." This was predicted by ancient prophecy, and is the universal testimony of Scripture; and the manner was plainly declared to the Virgin Mary, and, by her co-operation with the spiritual power, the child *Jesus* was formed in and of a proper earthly mother; and therefore he was created of human nature, soul and body.

But until the noblest branch of human nature had risen to the utmost height of its powers and properties that was possible in the natural order, this production could not be effected. When, however, that growth was attained, then by the Divine agency the elemental seeds could be, and were, gathered and concentrated in that virgin medium.

Jesus was formed of all the elements and properties of human nature, but in that high order (as to subsistence and qualities) in which his mother stood; for she was of the highest order in the preternatural line of natural offspring; and through her this seed was nourished by the natural elements, in like manner as in the ordinary course of physical production, and was by her brought forth a living being.

Therefore, Jesus must have inherited all the subsistent powers and propensities of human nature in their highest degree. But not those low, groveling passions which defile the ordinary state of the flesh, and are no constituent part of man, but are engendered by pernicious and polluting habits. For these, whatever might have been his temptations, he always abstained from.

According to Josephus, and others, the successive production of preternatural births in the chosen line, as has been stated, were so well known, and so fully attested, that it was the general belief of the ancients, that such births had many times taken place; and although some of them probably were fabulous, yet all were doubtless founded on these facts. And the prophetic predictions concerning the Messiah were so plain as to make it the established expectation of all Jewish people, nearly or quite universally, that he would be supernaturally formed, without the co-operation of man, and would be born of a virgin. This is their expectation at this day.

And that it was the general, if not the universal, testimony of all the Christians of the early ages, that Jesus was so brought forth, is fully attested, not only by the Scriptures, but also by all their authentic writings of those times.

There are passages of Scripture that, to some minds, may appear to support the sentiment that Jesus was the original Christ, the first-begotten Son of God. But they are of a mixed character; and the distinction is not made between the *Manifestor* and the *Manifested*. All of them, however, are consistent with the tenet, that Jesus was the *Manifestor*, i. e., the Mediator through whom the Divine Spirit of the primitive original Christ was manifested.

On the other hand, there are many passages that are direct and positive, which, consistently with good language, must be construed in such manner as to declare the pre-existence of the primitive Son of God, the Christ, "before the world was," and who was beloved "before the foundation of the world;" such as, *First*—"God hath in these last days spoken unto us by his Son, whom he hath ordained heir of all things, by whom also he made the worlds." *Second*—"Of the same Son it is said, 'And thou, Lord, in the beginning hath laid the foundations of the earth, and the heavens are the work of thy hands.'" *Third*—"The inspired Apostle, speaking of this Son, says, 'Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.'"

No one of these texts can, with any propriety, be applied to Jesus, the Son of Man, for "he was made a little lower than the angels for the suffering of death." This could not possibly apply to the Divine Son of God, who was the Agent by whom all things were created in the beginning, and "who was before all things," and "the Head over all things." But he (Jesus) "was made lower than the angels," not before, but long after, an innumerable multitude of them, and untold millions of men, were created.

But it is perfectly consistent to consider, that in these texts an allusion is conjointly made to Jesus as the Medium or *Manifestor*, through whom the primitive Divine Son, the first Anointed in heaven, was revealed on earth, and manifested by his Spirit in man, and by whose anointing life Jesus was (at his baptism by John in Jordan) brought forth as the first Anointed on earth, or the Christ to the human race, and the first-born Son of the new and spiritual race or Church.

Therefore, Jesus was the *Manifestor*, and the primitive Divine Christ was the *Manifested*, with creative power and energy to make all things new in the spiritual (or heavenly) order.

The above views of Jesus clearly exhibit the literal fulfillment of the prediction by Moses: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me. To him ye shall hearken."

Since writing the foregoing, I have received the TELEGRAPH, containing the concluding part of the article by friend Wheelock. He has logically followed out his chain of argument from his elements; and I am constrained to believe that many of his readers will be ready to exclaim with me: O most lame and impotent conclusion of a train of unusually grand, recondite and suggestive ideas! Not perceiving and admitting feminine personality (or Mother Spirit) in Deity, or the corresponding counterparts of Christ and Jesus, friend Wheelock introduces

God as a Father—the concentration of all intelligence and spirituality—as co-operating, first, with unintelligent, elementary, inanimate matter, in a marital relation; and that in the six successive, ascending, discrete degrees, the same thing is repeated, until he arrives at Christ, the Head of the seventh and last of the dynastic orders, who also is (as God) a masculine being externally, but in fact (by his statement) is an hermaphrodite or dual being in himself, and who peoples the new creation with offsprings. And lo! the "spiritual children are," simply, "the holy thoughts and pure desires in the hearts of all Christian men and women!"

Any person wishing to pursue this subject further, and to see a demonstration of the All-Mother, as well as the All-Father, in Deity and in Christ, and also showing who is the *Daughter of Man*, the correspondent of Jesus, the "Son of Man," by writing me a letter, inclosing a postage stamp, shall receive (gratis) "A Short Treatise on the Second Appearing of Christ," postage paid. Direct to Frederick W. Evans, Shaker Village, New Lebanon, N. Y.

F. W. EVANS.

LIFE PICTURES IN SPIRIT LAND.

One quiet eve, when seated by my window, watching the tiny clouds as they floated away in the distance, tinged with the departing glory of the Day King, and while meditating on the beauty of the landscape which stretched before me as far as the eye could reach into the deepening shadows, I felt the gentle influence of Spirit friends softly stealing over, and shutting, the outer sight entire. I was lost in wonder, as they, after a little precautionary advice in regard to my health, desired me to follow them.

The way seemed dark and gloomy, and we passed the abode of some fearful looking, undeveloped beings, where only now and then a ray of light glimmered. As we hurried on, I asked my guides why they went through that dark sphere. They answered, that it was their duty to seek out the wretched and depraved and if there were any struggling to become better, and to advance to a higher life and leave their miserable companions, they wished to aid and encourage them. I shuddered as I thought of their despairing condition. Then I noticed that they did not perceive us, only the light with which my guides were surrounded.

In the great city it was nightfall, and the hum of the busy multitudes was sinking into silence, and darkness was alike covering God's starving poor and the heartless moneyed ones.

We entered a dark, narrow alley; from this, passed into an old, forlorn hovel, and there—what suffering! On a meager pile of straw, covered with a few rags, lay the forms of a woman and her child, terribly emaciated. What agony was theirs! for the cold drops stood on each clammy brow—drops of frenzied anguish wrung out by starvation ere life left the form.

When again conscious, their bewildered senses could scarcely realize the change, while they shudderingly looked at the tenantless clay which had been their habitation. But a holy calm swept over them as they saw my guides, who with soothing words conducted them away from earth. We went lightly through the misty shadows until we entered a country glowing with light and beauty, while grand picturesque views met the eye everywhere it rested. Several beautiful ones came with harps in their hands, which gave forth melodious sounds, and joyfully welcomed the strange ones. The joy and gratitude of this new Spirit were very great, for she laughed and wept by turns, then clasped her child in her arms, whose face was radiant with happy smiles, and said, "No more starving for thee, sweet one;" then again she would fondly caress it. But the child was taken to a beautiful garden where a company of bright, joyous innocents were skipping around a silvery lake nestled amid the evergreen foliage and flowers, while others were twining wreaths with the pure delicate blossoms.

Again my Spirit brothers desired me to return with them to the city, and I saw nothing, so swift was our descent, until we were there. This time we entered a splendid mansion, and a lady lying upon a luxurious couch, with liveried attendants about her, attracted my attention. Twenty-six years had the form enshrouded the Spirit, and now the dissolution was quite effected. She was a pure, sorrowing one, and her heart was broken. My guides said that "in years past she had found her counterpart, and had loved with all the intensity of a true woman's nature; but her friends had forced her into an alli-

ance with a wealthier one, whom she could not love, nor scarcely respect, while her soul's companion passed to the Spirit's home, and she dragged out several weary years with her legal partner, whose cold, fretful nature had frozen her life's blood. Welcome was the hour of release to her wronged and crushed Spirit. Glad smiles of peace wreathed the Spirit's brow, when at last, sensible of the change, she recognized Spirit friends. Once more we ascended to a higher elevation. The gorgeous beauty of the atmosphere almost blinded me, for the gold and crimson lights seemed to flood the whole land as it were in a sea of glory. There broad shining rivers flowed majestically along, bordered in places with stately trees, through whose foliage lovely birds gayly caroled. An immense building of curious but beautiful architecture attracted my attention, whither, to my surprise, I found we were going. The walls were composed of rock crystal, in shape oblong. We ascended a broad flight of steps, which I had not time to examine, and entered a green latticed room tastefully ornamented, where crept luxurious vines and the fairest flowers. Here we left the new-born Spirit for a few moments alone. She started as a deep voice breathed her name, then paused, and it was again repeated, when lo! a tall, noble-looking Spirit approached, with the light of love and wisdom gleaming in his eyes. For an instant he stood silently regarding her, as she doubtfully gazed at him, and then she said, "Welcome to my side, love," as she was folded to his bosom. Hand in hand they glided away, their faces beaming with the illumined joy and ineffable happiness of the eternally wedded. My heart was full of hope and peace as I thought of the bliss which awaited us when we should leave the earth; but it became dark in my soul as a sweeping fear came up that we were not worthy, not pure enough to enter there. I turned, and my guides said, "Go back, and with thy companion prepare to mingle with the exalted ones by living pure and holy lives, ever seeking to benefit and promote the happiness of those around you." Still I lingered, unwilling to depart, when G—, with a smile of love, bade me go, saying, "we watch and care for thee; good night." In a moment, external objects were before me, and the "Queen of Night" had shone full an hour upon my face.

RIPON, Wis.

MRS. P. R. G. COWE.

MUSCULAR MOTION OF MEDIUMS.

I have often witnessed the grotesque action of the arm and hand of the writing medium, and have asked myself why this difficulty in writing, and why this almost universal undecipherable, gross chirography by mediums called to this mode of manifestation? On recently reflecting upon it, I received an impression that the difficulty could be remedied, and that written communications could be given in as fair, round and easily decipherable a form as is usual among general or ordinary writers. Now, in order to elucidate the difficulty spoken of, and complained of by those seeking manifestations through "writing mediums," we may be permitted to speak of the fingers, hands, arms and muscles, as an automaton or complicated machine, made up of numberless mechanical contrivances, for the purpose of multiform movements. Now this machine is supposed to be connected with a motive power, which is under the control of one other power which we term mind or will, and to this power it is at all times subjected, when not rudely operated upon by a superior or physical force.

Now a Spirit desires to write a communication, and tries to get command of this machine, and in order to do good work, it must have the sole control of it; but here is the original proprietor, who, notwithstanding a perfect willingness to relinquish for the time being its prerogative, is not at liberty to do so. Well, we perceive there are apparent antagonistic forces acting; as, for instance, the pen must be gripped with force sufficient to hold it in position for writing. This of course supposes a portion of the muscles of the fingers to be rigidly acting, necessarily combining the power of mind and Spirit. The Spirit appears to be struggling with the mediums for the mastery or full control of the machine, but by reason of the rigidity of such muscles as are required to act in holding the pen, it is apparently not possible to get that unobstructed action or freedom from the control of mind-power, which is necessary to enable it to work freely and legibly. It therefore appears to me that if we could contrive a glove or covering for the hand, with a pen or pencil so attached that no muscular power or action would be required to hold it, the medium could easily relinquish all control of the machine to the Spirit, and enable it to act independently, and perform its work in a more satisfactory way.

The laws governing mind are just as perfect and uniform in their adaptation and effects as are the laws of matter. Our bodies do not attain maturity and strength in a day or a year, but the development of the organism will be in harmony with the vitalizing energy of the germinating or life-principle, and the adaptation of food, exercise and rest. The same law of progressive development will be found to apply with equal force to the mind.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 5, 1857.

Reception Evening.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday evening, at No. 26 West Fifteenth street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

INFESTATION, OBSESSION, INSPIRATION.

The able organ of Swedenborgianism, the *New Church Messenger*, of Nov. 7th, copies largely from our article in this paper, under the above title, dated 10th September, and adds some remarks which we may be expected to notice. Our contemporary commences his remarks as follows:

"The above remarks are copied from the editorial columns of one of the oldest, and probably the ablest and most consistent, of the publications in this country devoted to Modern Spiritualism."

We beg to interrupt our neighbor, and thank him kindly: and now allow him to proceed.

"We cite them, not for the purpose of condemning Spiritualism—any farther than it must suffer condemnation whenever the truth is exhibited—but to show the falsity of its theories—their opposition not only to the Scriptures and the truths of the New Church, but to an enlightened mental philosophy."

We desire to inform our friend that we are not authoritarians, but investigators for truths; therefore his Scripture authorities, and what he calls "the New Church truths," do not touch our case. If he will direct us to any facts of Scripture, or of his Church, on which his truths are based, we will examine them and try to comprehend their significance; but we can by no means agree to adopt his interpretation, and therefore our truths, after all, may be quite different from his, or the New Church truths; and very likely, under our interpretation, the very facts he might quote to sustain his truths we might use to defend ours. We insist that every new fact shall clothe itself or go naked; neither are we willing to put new wine into old bottles. Supposing it could be shown that the Spirits of olden times, whose communications are preserved to us in Scripture, did say that every other Spirit than themselves was in hell, and that we must not listen to them for fear of being misled; that Swedenborg subsequently saw it just so, but that within a few years the Spirits of our relatives and friends communicate directly to us, and say there are different degrees of Spirit unfolding there, as here, but no hell, no malice; that those Spirits who say there is a hell and malicious Spirits, are self-righteous egotists, as they were while on the earth; that all others inculcate reform, and encourage every humanitarian endeavor—are we to believe that these our friends are devils, simply because our ancient brethren and Swedenborg were self-righteous, or kept bad company? Some more intolerable Christians go a step further, and say the Bible does not inform us that Spirits were to communicate with mortals in this age of the world, and therefore they do not. Does our seeing, hearing and feeling depend on somebody's saying we should or should not exercise our senses? What are they more than we? Our friends who have lived before us claim to have investigated, and have reported their observation and experience. We prefer not to take their report, but to investigate the subject for ourselves, and compare. If our steps are led into more pleasant places, or our company is more tolerable and humane than theirs, we shall so report.

Since we can go to the source of their knowledge and examine for ourselves, we do not perceive that a controversy respecting the significance and authority of the Scriptures—whether of Moses and the prophets, apostles and epistles, Swedenborg, Calvin, Luther, the Pope, or the New Church—is of any particular value as to matters we can investigate as well as they. We are examining their facts in a better light, in a broader science, a more comprehensive perception, than they did; we are more likely to observe and comprehend truly than they were;

we begin where they stopped. Beside, the Moses and the prophets of our day are more precise and significant than those of the crude past. Nature and humanity have progressed since their day, and our facts and comprehensions are better and truer.

Our offense to Swedenborgians, however, seems to be embodied substantially in the following paragraph which the writer quotes from our article:

"The heavenly hosts are endeavoring to inspire mortals, but they find our condition such as makes it necessary to approach us through persevering infestations and obsessions, which precede (in states like ours) orderly inspiration. The disorder is with mortals. It is that abnormal condition which Spirits can not reach except through these extraordinary efforts. Hence, we find that persons who have been made mediums through infestations and obsessions are gradually developing into a normal state of inspiration and intercourse with Spirits. This is the normal condition to which the Spirit hosts are striving to bring all mankind. Infestation and obsession are disorderly only to him who is an outlaw, and declines to come into order. The idea of disorder attached to these terms may, with equal propriety, be attached to our hospitals, schools, courts, juvenile asylums and prisons, because they are alike ways and means of healing physical and mental diseases—of instructing and bringing the subjects of them into order."

Our contemporary remarks as follows:

"This, then, is the theory of Modern Spiritualism—that human progress is to be effected by force, by subduing the souls and bodies of men until they are 'progressed' to that state in which open and unobstructed intercourse can be held with Spirits."

"No one can fail to see how diametrically hostile this theory is to the teaching of the Scriptures. The Lord ever addresses man as a free agent, and the condition of acceptance with him is always voluntary and unconstrained obedience."

If our brother complains of our thought that Spirits are striving to instruct us and promote reform and progress, we do not see why he should not equally object to the Scriptures, Swedenborg's writings, schools, hospitals, beneficent institutions, preaching, printing, and every humanitarian endeavor to instruct and reform men. He seems to have violated his principles in writing the article under consideration. What right has he to put forth the "force" of his intellect to "infest and subdue the souls and bodies of men" to his thought and action. He even strives, with considerable vigor, to force his thought upon his readers; yet he says, "It is the work of bad men and devils."

We are sorry our neighbor reproaches himself so severely. We do not think him so very bad, but, like a great many men, and possibly some Spirits, a little mistaken. He goes on to say that "Nothing but the Divine mercy of the Lord can ever deliver from slavery him who has once surrendered soul and body to the usurpation of infesting Spirits." Is it worse for a Spirit than a mortal to do this? But how does he know this? Was he ever so infested? If so, how does he know "the Divine mercy of the Lord delivered him?" May it not have been the self-same infesting Spirit that brought him into daylight, which he naturally mistakes for the "Divine mercy of the Lord?"

We do not yet quite recognize that there is a war in heaven between the Divine and Spirits. Will our neighbor please give us the demonstrable facts on which he predicates this war? We want to look at them through the light of modern science and free inquiry, rather than egotistical authors. We have generally found expressions like the above better adapted to authoritarians than investigators, for no other reason than that the latter are constantly putting that intolerable question, how do you know? before which they shrink away into sectarian assumptions. Take our neighbor's assumptions out of his paper, and we think the positions taken in our article will stand fair before his readers.

He says, "The Lord ever addresses man as a free agent." But how is this, that you turn the Lord over to our side to support our position? You seem to have forgotten that you were defending the freedom of man.

Is an agent FREE? If the Lord ever addresses man as a free agent, is he not then ever infesting or obsessing men? Does not the word agent signify influence, limit, or control? Then what do you mean by saying

"The Lord guards the freedom and rationality of man as the jewel of his soul—as the image and likeness of his Creator—the only condition of his progress—and no one who desires to obey the Divine commandments can at the same time will to overcome or usurp the 'animating Spirit' of another."

Does the Lord so guard men as you say? if so, where is his freedom? Beside, if the Lord does so guard men, Spirits can not infest, or in any way use them. May we not be reconciled by supposing your Lord and our Spirits one and the same thing, and that we agree, after all, that your Lord and our Spirits infest and obsess men, and thereby develop in them states of inspiration. You say,

"The heavenly host understand well the constitution of man. They know and acknowledge that all the laws of progress for his Spirit are embodied in the Word."

If they know this, they know a good deal more than we do, and I think we may rest assured they will do us no harm. We have learned there are four words in the Swedenborgian vocabulary, the Lord, the word, and the Science of Correspondence, and we do not even know which of these words you mean, and we think it will take a bright Spirit to know that all the laws of his progression are in either.

A DISAPPOINTED INVESTIGATOR.

A gentleman writes us from Louisiana, saying that he is a member of a respectable church, and still an investigator after truth; that a relative has died, and he and his friends are anxious, if possible, to hear from his Spirit, and satisfy themselves of a future existence, etc. We extract as follows from his letter:

"There was not a periodical taken in this town by any individual, on the subject of Spiritualism. One editor received an exchange paper, which he sent me to read, rather as a curiosity. On examining it, I found advertisements of mediums who professed to answer written communications from friends of the departed. At the request of my daughter, and for my own gratification, I commenced two years since writing to every medium of that description. From the great desire expressed by your denomination to spread your doctrine, and infuse knowledge for the progress and happiness of the human race in both the present and future state of existence, I felt a certainty that my first inquiries would be promptly and satisfactorily replied to, and when I tell you these letters have been repeated, expressing the deepest interest, and not a line received in answer, you can at least form some idea of my mortifications."

We sympathize in the mortification arising from the fact that mediums do not reply to such letters of inquiry. We are constantly receiving such complaints respecting those who advertise for custom in this paper, and we consider it so disrespectful for mediums to answer only those letters to which they get favorable responses, that we shall hereafter decline advertisements of those of whom such complaints continue to be made.

Having said thus much, there is a word to be said on the other side. Some mediums depend on their proficiency in spiritual intercourse for a living. They advertise their peculiar powers, and state whatever to them seems necessary to the best results, and for their services they require so much money to accompany the request. Many persons write who do not comply with their terms, and then complain that their requests receive no attention. Many no doubt suffer for other's wrongs in these cases, but if a person does not choose to strictly comply with the advertised terms, they had better let the matter alone. At any rate, they have no right to complain. Notwithstanding this, we insist that those who advertise with us, and make a business of their spiritual powers, shall answer at least the first letter a person addresses to them, whether their terms are complied with, or not. If they are not complied with, inform them so, and if no answer from Spirits is obtained, inform them of this also.

We beg to inform our correspondent that, notwithstanding his disappointment, we know spiritual intercourse to be a reality, and a blessing to humanity. We have no systematic method of proselytizing.

LIBERALITY OF LECTURERS.

Many of the literary gentlemen who are in the lecture field are said to be men of great liberality. Among them, says the Oswego Times, we may note the Rev. E. H. Chapin, who devotes the entire net proceeds of his lectures, given in different parts of the country, to the poor and needy of New York; also the Rev. Francis Vinton, of New York, whose lectures on "The Gentlemen" are in January. He states, in his letter accompanying an invitation to lecture in Oswego, that his "lecture is mortgaged for \$50 an evening to charitable purposes."—Tribune.

We did not intend the above should appear as it does in our page of news items without the following remarks: We know that one of the above-named gentlemen, Mr. Chapin, sometimes gives lectures, and allows all the proceeds to be appropriated to charitable enterprises, and that he is unmercifully beset by beggars. Still, we do not think he desires to give away all he can earn in this his prime of life, by his almost superhuman efforts to enlighten the people, but would prefer that some of the proceeds might be spared for his family and declining years. Therefore, we do not think he would thank us to advertise that his large heart is a constant fountain to which every beggar may go and be filled. The position of Mr. C. exposes him to sufficient imposition without advertising.

Lectures in Williamsburgh.

William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell. Subject for next Sunday evening, *The governing influence of the spiritual world upon this world, involving an explanation of the pending financial crisis, and of existing causes that will produce other crises.*

CHRISTIAN SPIRITUALISM.

Believing, as we ever have believed, that all Christianity has for its basis spiritual manifestations, and that all spiritual manifestations, in whatever age of the world they have appeared, have a uniform significance, we have desired to know the meaning of "Christian Spiritualism." Recently, while listening to a discourse from the High Priest of the order, and witnessing the ranting and tearing of persons and dictionaries to find and utter words terrible enough to apply to brethren who do not believe as he talked, we were enabled to comprehend that Christian Spiritualism signifies the worst phase of Orthodox damnation, inflicted with zest on all those who do not belong to their church. "They," said the preacher, "project in the other life wolves, tigers, bears, lions, venomous serpents with hissing tongues, and all the more hideous animals, and simmer and boil in the hot lava of terrible fear, and suffer by the sting of bees," and such like expressions, too ridiculous and frightful to mention. Those whom the preacher said "kicked and spit on the Bible," are those serene, rational men, who hear, observe, read and reason on all things—in a word, those slow to heed the *ipse dixit* of fallible men, but those whose God is ever present in the soul, rather than weekly in the pulpit.

We have not heard that any Spiritualist has "kicked or spit on the Bible," but we were "impressed," (while in the sphere of the meeting, whether from the first or seventh sphere, we know not,) that if the preacher made his people really believe the Bible was half so bad as he represented it, or encouraged such uncharitable feelings and speech toward the neighbor, they would ere long "kick and spit on the Bible," and the preacher would scarcely be saved.

Dr. Chapin, in a recent discourse on the text, "Make you a new heart and a new Spirit," maintained that a man's estimate of the world, and the people in it, disclosed the state and condition of his own heart, and the best remedy for a bad world, and worse men than ourselves, is to create within ourselves a new heart and a new Spirit.

Since preachers disagree, we think people need not suffer themselves to be frightened about such things, but judge for themselves.

MURDER FORESHADOWED BY A DREAM.

We have received a communication from Mr. William S. Bellows, of Port Jefferson, L. I., concerning the particulars of an awful tragedy which occurred in that place on the 21st ult., and of a dream by which the same was foreshadowed. Not caring to occupy our columns with the terrible details, and concerning which many of our readers are already informed through the daily Press, we will simply state the main fact that a man of the name of Henry Waters, under a fit of jealousy, murdered, with blows from a bar of iron, his son-in-law and wife, and severely, if not fatally, wounded his step-daughter, and afterward committed suicide by hanging himself in his barn. The particulars of the dream by which this event was foreshadowed are related by our correspondent as follows:

Mr. John E. Darling, a brother to the murdered woman's first husband, being the nearest neighbor, his house being one hundred feet from the spot, retired to his bed on the previous evening at his usual hour, (9 o'clock.) At 1 o'clock the scene of the murder was fully impressed upon his mind, five hours before it took place. He saw Waters with the iron bolt, knocking them down, and awfully mutilating them. He also saw, in his dream or vision, the young married woman who is yet living, running from the place of the murder to him, screaming, "Come and help us, Mr. Darling, for Mr. Waters has murdered the whole family!" She appeared to be literally covered with blood from head to foot. This actually took place five hours after, just as he had seen it. Mr. Darling tells me that the real scene was identical with his night vision or impression. The dream gave Mr. Darling a fright, and he awoke. His little daughter of eight years, being in bed with him, at that moment spoke, and said, "Pa, what man is this standing beside the bed?" The father, wishing to pacify the child, said, "No man, my child," but the little girl still persisted in saying, "Yes, Pa, I see a man standing by the side of the bed." The child has no recollection now of seeing the form of a man, or saying to her father that she did.

Organization in Boston.

The leading Spiritualists in Boston have formed themselves into an organization, under the title of the "Boston Association of Spiritualists," for the purpose of securing permanency and efficiency in their meetings for lectures and other exercises connected with the interests of the cause. They disclaim any intention to seek to establish dogmas, or to prescribe ceremonies of worship for others, but declare it as their aim, not only to avoid all exclusiveness, or any thing that may tend to sectarianism, but to "make opinions as free as thought."

CHURCH EXORCISM.

We find the following going the rounds of the Press:

CURIOUS PHYSICAL PHENOMENON.—Angel Bowen, a young man residing in Westerly, R. I., says the Providence Tribune, was the subject of a very curious physical phenomenon a short time since. On the 29th of October, having some business to transact in another village, a short distance from Westerly, he was proceeding to transact it, and before he entered the place, while walking along by the roadside, he suddenly felt as though a dark cloud was passing athwart his face, and the next instant he was stricken entirely blind. In a moment more he lost the use of his speech, so that, by all his endeavors, he was absolutely unable to utter a single sound. To crown all, his calamities were increased by the loss of his sense of hearing, which instantly left him; and then he was without the power to see his way, to call for assistance, or to evade danger by getting out of the way, not knowing what was next to happen. He stood like a stone, till luckily one of his companions, passing that way, saw Bowen, and went to speak with him, but he received no answer. He shook him; he turned him round; but he neither spoke or opened his eyes, but pointed to his tongue, and anon to his eyes and ears. He was conveyed to his home. Pistols were fired near him, without making the least impression. He was the incarnation of mystery. When he ate it was from a spoon. When he walked he was led like a blind man. The members of his family knew not what wrong had been done, that he should thus be visited by an avenging Providence. He kept along in the same situation seventeen days. At the end of this time, Sunday morning, Nov. 15, as he was going to church, the cloud was dissipated, and he saw as formerly. He went to the church, carrying with him a small slate, on which to write questions and answers. When the music, "that heavenly essence which charms alike the dumb beast and the mute rock," was begun, the sense of hearing returned, though speech came not. During the morning service he wrote some on the slate, and when the preacher got through Bowen got up and read, in his natural voice, the writing. He excited the surprise and consternation of the entire assembly. A miracle, equal to any recorded in holy writ, had been performed. The blind saw, the deaf heard, and the dumb could again speak. Bowen returned to his home, rejoiced at the sudden return of his senses, and apparently in as good health as he was when he first experienced the calamity. We have the above facts from the physician who attended him.

Notwithstanding many go to church who might just as well be deaf, dumb and blind, so far as any benefits they receive are involved, yet it would be a very strange thing if a man really so seventeen days should be "going to church carrying a slate on which to write questions and answers." The church is not the place to question or to receive answers, but to conform to dogmatism. We think the above should be put down with many other tricks of the church to magnify its efficacy. We don't believe the statement, but wait for further confirmation.

Mr. Hume at Baden.

Mr. D. D. Hume, the medium, is still at Baden, Germany, where the spiritual powers continue to be occasionally displayed through him, much to the amazement of those whose curiosity or love of the truth lead them to seek his presence. We see it stated that he was lately offered five thousand florins by the Prince of Prussia, to display his super-terrestrial powers in the presence of the latter, but that he refused. He, however, lately gave, gratuitously and unsolicited, to young Mr. Dollfus (brother to the *attaché* of the French legation at Washington), a test that must have been convincing. Said he to Mr. D., "You look sad; you have lost one of your friends. The rapping Spirit will tell you his name." The Spirit then rapped out the name of his friend, Mr. Bazire, who had died at Paris a few days previously.

MRS. TUTTLE IN HUDSON.

HUDSON, N. Y., November 15, 1857.

BROTHER PARTRIDGE:

Mrs. C. M. Tuttle has been here, and given us six lectures, and, much to my disappointment and gratification, a full house welcomed her each evening. She has done a good work in this city, and never has there been so much inquiry or discussion in relation to the subject as now. An interest has been awakened that can not be crushed out by the combined efforts of our opponents, although they have already attempted to do so. We are now in a condition to have lectures often, and I shall endeavor this winter to have among us all the good speakers possible to obtain.

Mrs. Tuttle will be here again in about three weeks, when I will pen you a communication for the Telegraph, which, should you think worthy, please insert. Very truly yours, D. H. C.

Mrs. Hatch in Boston.

We learn from the New England Spiritualist that Mrs. Cora Hatch has been lecturing to overflowing audiences in the Melodeon in Boston. Mrs. H. has since been lecturing at Newburyport to large houses. The Newburyport Herald pronounces her efforts a "complete success."

NEW PUBLICATIONS.

Light in the Valley. My experiences in Spiritualism. By Mrs. Newton Croeland. Author of "Partners for Life;" "Memorable Women;" "Hilddred the Daughter," etc., etc. London: G. Routledge & Co. Farringdon-street; New York: 18 Beekman-street. pp. 228.

This, if our memory serves us aright, is the most considerable book devoted to the current Spiritualism of the day that has yet been published in England. It is written in a rational and moderate style, indicating that the author (who is also a medium) is not naturally predisposed to be carried away by fantasy or enthusiasm, but is abundantly qualified to "ponder and inwardly digest" her subject. As a literary production it is creditable, and withal it presents some new features in the modern wonder and teachings to which it is particularly devoted. The philosophical, theological and ethical teachings of the Spirit who have found expression in these pages are generally of a wholesome and important character, often, by their suggestiveness, opening up trains of thought far beyond the superficial appearances of the mere letter. The work is interspersed with cuts generally of an allegorical character, the meanings of which are explained. We would like to see this book widely circulated, not only in Europe, but in America. We may give extracts hereafter.

A Lecture on Spirit Communion; being a Review of Rev. M. C. Briggs' recent lectures on Spiritism, embracing the objections as urged by him to the philosophy of Spirit manifestations. By N. L. Underwood, trance-medium. Sacramento, Cal., J. H. Lewis and J. W. Haines, Publishers.

The publishers in their preface, say this letter "is published in compliance with the request of many friends in this city (Sacramento), and in San Francisco, Marysville, and other portions of the State where lectures in opposition to the doctrines and manifestations of Spiritualism have been delivered by the Rev. M. C. Briggs." It purports to have been dictated by a disembodied Spirit, while the medium of its utterance was externally unconscious, being deeply entranced. It may be well suited, for ought we know, to the meridian for which it was particularly designed, and may, and doubtless will, subserve some useful purpose. It seems to us, however, that the verbose debating-club-like flippancy of style and superficiality of philosophizing with which the unseen author handles his mundane antagonist, does not speak much for the dignity and intellectual resources of those lofty spheres from which it purports to emanate. We make all due and reverent allowance, however, for those undiscoverable excellences which, as a Spirit-production, it must of course have, and commend it to the attention of those who have a curiosity to examine it for themselves.

Antiquity of Coins, Etc., etc. By William Hume, Medium. Pp. 63 (Pamphlet). For sale at this office.

The medium of this purported Spirit-production is a young mechanic who, it is said, has not enjoyed the advantage of even an average education in the common schools. Yet the author of the present work, says he has written "various articles of different length and altogether dissimilar style; a few pieces have been written in Greek and Latin poetry, the language correct and the versification accurate. Others are discourses, essays, treatises, etc., upon various topics, in English. From these the articles in this volume have been selected," etc. Beside the principal article on the "Antiquity of Coins," we have in this collection five poems. Both prose and poetry display much vigor and elasticity of thought, the former even exhibiting the appearance of much learning and research; and to whatever degree of authority it may justly be entitled, it will be read with pleasure by those who are interested in unismatic history.

INSPIRATION: A Discourse by Rev. Edwin M. Wheelock, at Dover, New Hampshire. Boston: Crosby, Nichols & Co.

Our readers will remember the able article by Mr. Wheelock, on the *Natural Law of Christ's Conception*, published in our columns some weeks ago, and from that they may conceive something of the spirit and tone of this pamphlet. Mr. W. is a clergyman of the Unitarian order, in whose modes of thought the two apparently opposite elements of conservatism and progressivism, naturalism and Spiritualism, science and religion, seem happily blended. The present pamphlet, without ignoring the divinity, utility and indispensableness of Bible revelation, argues the existence of a continued inspiration as energizing human thought and action, and which, when duly observed and obeyed, will of itself subserve, in an important degree, the purposes of human guidance in all the relations of life. Although we may not in all respects agree with Mr. Wheelock in matters of opinion, we cordially fellowship him as an ardent seeker for truth, and a sincere laborer in the cause of human progress and reform.

NEW YORK CONFERENCE.

SESSION OF NOVEMBER 24.

Mr. ORRILL said: He had a question to propose, though he was not prepared to discuss it himself. This was so of other questions which he had brought before the Conference, and he presented them for that very reason. He wanted light; he felt it to be profitable to him to hear the views of others upon subjects which were not wholly clear from doubt in his own mind. What he desired to ask now was, Is the Christ-principle antagonist to reason, or is reason a safe guide through the journey of life?

Mr. PHENIX said: He must premise that he considered the Christ-principle, as manifested in Jesus of Nazareth, the result of natural law, operating in an orderly manner to produce an orderly result. Before the time of Moses, power was the measure of right. Moses taught respect for the rights of others in a very limited degree, and in the then development of the race, he could not teach much beyond it. Christ taught the universal recognition of the rights of others as equal to our own, and this accords with the highest mandates of the reason. Again, up to the development of the Christ-principle in Jesus, the common idea of God was that of a monarch, sovereign, or personified law-giver standing outside of the fabric of the universe, and controlling it as the engineer controls the locomotive he has constructed; whereas, the Christ view of God is that of a Divine Spirit, not outside of his own manifestation, but within it, and pervading every portion of it, from the creation of astral systems to the death of a "sparrow" and the falling of a "hair." In this there is no offense to reason; on the contrary, it is confirmed by both reason and observation. Invariably that which causes any given form of matter to obey natural law, is a law or power resident within itself. The God, or Divine Spirit, is within it. The rose yields its perfume, but loses no appreciable portion of itself in doing so, simply because its odor does not originate in soil or rock, but is resultant from the resident spirit of the proximates which constitute the tree. The odor is a new birth or creation from the spirit of the plant—a new function outwrought from the new combination of spiritual forces—God outwrought in aroma. By observing how the resident spirit of the rose creates the new manifestation of perfume, we may learn somewhat how the Divine Spirit, resident in the universe, outworks matter, and works in matter, creating new functions and new forms, itself the complex unit, sum total and great Father of them all. This is the light in which Christ reveals God. To the Christ conception, God is the universal Parent, holding a common relation to all manifestation; and as we can not know God aside from his own demonstration, so neither can we come to God, save through this Christ revealed ever present of the in-dwelling Father.

Dr. GOULD asked Mr. Phenix if the moral superiority of Jesus arose, in his opinion, from superiority of physical structure?

Mr. PHENIX said: He did not pretend to be an infallible judge of the morality of other men, nor was he willing to take the conventionalisms which pass for such, as a standard for himself. In his code, it was, for instance, just as moral to laugh, as it was to groan. He thought the gentleman would find on cross-examination of himself, that his own morality was made up by himself wherever he may have procured the raw material, and that it was not by any means an unalterable piece of workmanship. No fixed code is applicable to a progressive world. Man rapidly outgrows all his formulas. Even the Man Christ, as understood, is not adequate for the more developed manhood of the present age. He repeated, Christ as understood, for he would venture to affirm that of his disciples, they did not understand twelve per cent. of the man. It has taken eighteen centuries to develop an approximation to a rational conception of the real significance of that phenomenon, and eighteen more will probably find the world with truth in that direction still to learn. Even now, the pulpit orator feels, that to reach the climax of sacred eloquence and clerical glory, he must saturate all the pocket handkerchiefs in his congregation with tears of pity for the physical suffering of Jesus in his crucifixion, forgetting wholly in the copious overflow of their lachrymal glands, that in painting him as the victim of physical suffering, they divest him not only of divinity, but of true humanity, and bring him down to the level of a bullock in the shambles. If they could be prevailed upon to groan less and think more, they might possibly learn in the course of time, that Jesus went to the cross sustained by a Spirit within him which no nails could pierce—a purpose which bore down all physical considerations and consequences—a nobility of soul, which a man who does nothing by way of religious exercise, but nurse his pocket handkerchief, will neither understand nor appreciate.

Dr. GRAY said: If he understands what Mr. Odell is inquiring for, he answers, that the Christ-principle to him and to him, is that which subjects the animal or external, to the spiritual and internal—which enables the man through rapport with the spiritual world, to profit by its heavenly wisdom and spiritual aid, to incarnate the same in the earth-life. The life of Jesus represents the cultivation of mediumship for the purpose of orderly uses, and he sees nothing repulsive to reason in this. With respect to the inquiry as to the safety of reason as a guide, he answers Yes, with a qualification. Reason, without inspiration, is not adequate to human needs. Reason of itself, did not find immortality for us. It is the conjunction of the facts of Spiritualism with a sound observation that constitutes the reason which is the only safe guide in that all-important matter, and so of every other.

Dr. HALLOCK said: The question to him, was equivalent to asking, Is the use of that faculty or power in man, the exercise of which, formed the prominent characteristic of Jesus of Nazareth, repugnant to reason? A few years ago he would have answered, Yes. But reason has the power of revising its own decisions, and is often called upon to

exercise it. The question—is the cultivation and use of spiritual intercourse as exemplified in Jesus, inconsistent with his reason?—propounded to-day, his reason enlightened somewhat by a personal experience of the things upon which it is asked to pronounce judgment, must answer—No. Reason is the verdict of experience, and is rendered upon unimpeachable evidence. Much that passes for reason, is simply prejudice—the result of educational bias acting upon the mind, barren in its observation of facts. This is seen in all the creeds, and in the popular commentaries upon ancient experience, and is not without examples in modern Spiritualism. The man who shuts his eyes to its observable facts and pronounces judgment on its doctrine, solely on the ground of his own internal soundness of perception and power to know what is truth, without the trouble of looking at the facts which can alone reveal it, will only become wise "in his own conceit;" and truly, "there is more hope of a fool, than of him."

Dr. GOULD desired to know what is meant by Christ? Many who pretend to accept Christ deny his doctrines. Christ says the way to salvation is narrow, and the way to destruction broad, with a vast concourse of travelers. Many Spiritualists, professing great lip reverence for Christ, virtually deny this, by maintaining a very opposite notion of the felicity of the other life. As they understand it, all roads alike end in an advantage to the individual who pursues them. In this respect Christ's teaching he thinks, is opposed to table rapping.

Mr. BURNER said: There is some significance in the question—What do we mean by Christ, or the Christ-principle? If, as Mr. Phenix would seem to indicate, he or it is simply to be regarded as an exponent of the orderly development of humanity, he is content. But if, by the Christ-principle, is meant the doctrine he taught, then is it the wisdom, or the goodness, or both, which constitute the essential question? As it stands, it is ambiguous. If it is denied that reason is a safe guide, he would be glad to know what guide is safe. It may be said that intuition is better than reason. If so, perhaps those who set up that claim can tell us how best to develop it.

Mr. PHENIX said: It was common to misapply the term principle. The Supreme Court of the United States had decided that principles are made by God, and can not be patented. He accepted that decision as sound, and had used the word in this discussion not as an exponent for doctrine, with which it had nothing to do, but in the sense of a God-made law, which, in its natural development, confers upon man the power to comprehend the spiritual and the divine in the universe. He ranges the Christ-principle (by which he means the human principle in its best sense) with the gravitation principle, the electric principle, etc. These are not doctrines, they are divine truths, not to be disputed about; but in their manifestation, to be observed and understood.

Adjourned.

E. HALLOCK.

MORE ABOUT THE INDIANS.

15 LAIGHT STREET, N. Y., November 11, 1857.

MR. EDITOR:

There is an increasing desire to know more about the Indians, particularly about those of the Great Plains and the Pacific Slope. And it is proper that this should be so; for it is obvious that until there is a public voice expressive of the moral sense of the nation, our poor Indian neighbors will continue subject to the aggressive outrage of unprincipled men, and, as a consequence, the frontier settler and the unoffending emigrant will continue to be subject to retaliations and massacre.

Hence, if for no other motive than for the safety of our friends and fellow-citizens in those parts, prompt public action should be taken. And to indicate what can be done, permit me to state, that these wrongs do not originate with the Indians; it is not, therefore, because they are savage, but because they are treated by our misguided fellow-citizens in a savage manner, that the mischief arises. The following cases have been reported to me by persons of veracity, who believed them to be true:

The son of Puc Puc Maux-Maux was an accomplished and highly educated young man. He had been sent to a high school in Canada, by Dr. McLaughlin, of Oregon. He was afterward employed by him as clerk in the service of the Hudson Bay Company, but on account of his talent and noble bearing, he was taken by the Methodist missionaries, and by them renamed Elijah Hedding, after their honored bishop of that name. But the trading proclivities of the missionaries, and finally the disgraceful termination of the mission itself, threw him upon his own resources, and he also became a trader. For this purpose he went to Sutter's Fort in California to buy cattle, and while there was deliberately shot in the back when upon his knees in devotional exercise, by a wretch of a white man who pretended that he had stolen his mule.

The murder of this young man excited the Indian tribes to the highest pitch, for he was universally esteemed among them, and it was only by the earnest and firm stand taken by his father in behalf of peace, that the warriors could be kept from an onslaught on the whites to revenge his death. Not only in this instance did Puc-Puc Maux-Maux act contrary to their national desire for revenge under such aggravated wrongs, but

uniformly under a variety of circumstances. He always evidenced a magnanimity, and love of justice and peace, honorable to man in any age or nation, and as related in a recent issue of your paper, the last act of his life was that of a peace-maker. But alas! alas! for our mistaken countryman who shed the blood of the innocent, and incurred the horror of a bloody war. In connection with this, permit me to mention a circumstance relating to the

MOHOCK INDIANS.

In 1852, Ben Wright, who was afterward known as Capt. Wright, Indian Agent for Southern Oregon, went into the Mohock country with fifteen men and an Indian from the fort, who understood a little of English. This Indian was employed as a runner to call the Indians together to hear a talk from a great white chief, as Wright represented himself to be. After several days, the Indians assembled, and Wright proposed to treat them with a meal of roast beef, but while this was in course of preparation, the runner Indian heard their plans, and saw the process of poisoning the meat, and informed his countrymen. They made no remark until all was ready, when Wright invited them to eat. The chief came forward, and requested that Wright would eat first; but refusing, the chief told him he knew his intentions, and indignantly asked him if that was the way he meant to kill Indians, telling him at the same time that he was now in the Indians' power, but to let the white people know that the Indians did not wish to hurt them, or to have war; they should let him go, although he deserved to die.

Many instances of equal magnanimity and forbearance of these people are well known, and nothing more than the courtesies of life, or the common civilities which every human being owes to his fellow human, was necessary to insure their friendship and assistance in any part of their domains through which we had occasion to travel; and notwithstanding the almost uniform injustice and cruelty to which they have been subject, we can even now, by wise and benevolent measures, regain their confidence. For this purpose, the American Indian Association is formed, and it is hoped that our citizens generally will co-operate either with it, or in some way more humane and creditable to the age and nation than that which at present obtains.

Respectfully yours,

JOHN BRIDGES.

SPIRIT REPORT OF A LOST VESSEL.

NEWARK, N. J., Nov. 21, 1857.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—The perusal of the article in the TELEGRAPH of to-day, concerning the message of the Spirits of those who were lost with the steamer *Pacific* on her return to this country, has recalled to my mind several communications received by myself and a number of friends at the commencement of our investigations, under very similar circumstances. As I am not aware that the communications have ever been published, I will record them from memory, for the benefit of your readers and those persons who think Spiritualists are all deluded.

One afternoon, about four years since, a strong gale came up suddenly and swept over New York and the adjacent coast. It continued a long time, and most of the small vessels that had left the city on that day, returned to the harbor for safety. One of those that did not return was the steam-tug *Ajax*.

On the third evening succeeding the gale, a small party of my acquaintances visited a "circle" in your city, where I then resided, to investigate the subject of Spiritualism. They had not been long seated, when a Spirit by means of the "raps" signified his desire to converse. He stated his name was Captain Thomas, of steam-tug *Ajax*; that his vessel weathered the gale, which was very severe all the time till they got quite near to Boston, when a heavy sea struck her and she foundered immediately, and all on board were drowned. He also said the vessel still had most of her coal on board, and that one of her paddle-boxes was now floating on the ocean, having been broken from the vessel by the blow which caused her to sink.

The following night the same company, including the writer, attended another circle. Captain Thomas again announced his presence, re-affirmed his previous statements, and gave many particulars concerning his family, which one of the party, to whom the family were known, recognized as being true. But as he was not then a Spiritualist, he could not account for the phenomena. The Spirit told also the distance of the vessel from

Boston, the condition in which she lay, and the depth of water by which she was covered, which was only a few fathoms.

As these communications were so specific, and the circumstances so peculiar, I related them on the next day to quite a number of friends and acquaintances, so that not less than twenty or thirty persons knew of the communications that had been received. Now mark what followed!

On about the tenth day after the storm, the New York daily papers stated that the officers of one of the vessels which arrived the day previous, reported having seen floating between that port and Boston, the paddle-box of a small vessel which was recognised as having belonged to the steam-tug *Ajax*. I think the word "*Ajax*" was painted upon it. About two weeks after the above, the same papers received and published the information from Boston, that a sunken vessel had been discovered near that city, and some divers sent to examine it who found it to be the "*steam-tug Ajax*, with a good supply of coal on board, and one of the paddle-boxes broken off and gone." Her sunken were also given, both of which corresponded with what we had been previously informed at the circle.

You will thus see that these reports in relation to the lost vessel confirmed in every particular what was told by the Spirit of her captain only three days after the gale.

I leave the above facts without comment, believing that they speak a language of their own which tells of their origin in terms more expressive and significant than any which I could employ. [The author has left his name and address with us, indicating his willingness to answer for the correctness of the above statement to those who may doubt it.—Ed.]

FUTURE PUNISHMENT.

NUMBER THREE.

There is one consideration that makes *eternal* punishment impossible, consistently with the character which we ascribe to God, as a just, wise and benevolent Being; and that is, the nature of man as a *free agent*. In a future state, he must continue to be a *free agent*, or else he must be a *necessary agent*. By the former, I mean that he will still have a control over his character and actions, and may become a holy or sinful being as he chooses. By the latter, I mean that he will be impelled to certain conduct, feelings and motives, by some external or internal controlling power or impulse for this purpose, which he will be altogether unable to resist. If he continues to be a *free agent*, it is manifest that although he may enter the other world as a sinner, he may effect an entire transformation of character, and become a saint. In this case, then, the further infliction of punishment could be of no further use. And it certainly would be a singular and revolting spectacle to see a Being whom we considered perfectly wise, benevolent and just, continue to inflict punishment upon one of his creatures who had repented of his former course of conduct, become a virtuous and holy being, and was disposed to live in obedience to the Divine Will hereafter. We ask, in such case, what good would the infliction of pain and misery do to such person, or to any one else? Would it not, on the other hand, do much mischief, by lessening our confidence in the goodness and wisdom of God, and in destroying the connection which we have been accustomed to consider as existing between virtue and happiness, and an obedience to the Divine Will, and the bestowment of the Divine blessing?

If, on the other hand, the ground is taken that he becomes a *necessary agent*, and has no control over his own character and conduct, it is manifest that he can be no longer a sinful being, since he can be no longer an accountable being. What he is, and what he does, is no longer a matter of choice with him, but is produced by some controlling power from within or without, under which he is perfectly passive, as much as a brute animal under the influence of instinct. He would be in the same situation as an insane person or idiot in this world, to whom we attach no moral character, and hold in no way accountable for his actions. And there would be the same justice and benevolence in punishing the insane and idiotic on earth for their mischievous conduct, as in punishing a person in another world after he had ceased to be a *free agent*, and became the subject of a blind and resistless influence.

Now, as the infliction of future punishment, with those who believe that it will be *eternal*, generally proceeds upon the ground that the person punished continues to be a sinner, and

that his continuing to sin will make it necessary that he should continue to suffer, it is obvious that it will apply neither to a man, viewed as a *free agent*, nor as a *necessary agent*; since he may cease to be a sinner in the former case, and can not be a sinner in the latter. And as he must be either a *free agent* or a *necessary agent* in a future state, it follows that he may avoid making himself subject to eternal punishment on the one or the other of these grounds.

Punishment in a future state has been viewed by those who believe in the doctrine of *eternal* punishment, to be of the nature of a *retribution*; and being inflicted for this purpose, and not for its reforming and purifying influence, it is contended by them that the sinner can never be changed by its operation, but will always remain such; and always remaining a sinner, he must be always deserving punishment, and must always be subjected to it. This, I believe, is the Calvinistic view generally on this subject. But this position, in my apprehension, clearly assumes that the individual will be under some irresistible influence that will compel him to remain a sinner, which, in other words, is depriving him of his *free agency*, and reducing him to the scale of a *necessary agent*. And if he becomes a *necessary agent*, it follows, as I before said, that he can no longer be a sinner, since he is no longer an accountable being, and has no longer a control over his feelings and actions. But if it is contended that he still remains a *free agent*, I say he may then change his character and be no longer a sinner; and then what becomes of the doctrine that he will sin for ever, and must therefore suffer for ever? So that they may take which side of the dilemma they choose; and on either horn of it, whether on that of *free agency* or *necessary agency*, the doctrine of *eternal* punishments, in the view they take of it, will fall to the ground.

W. B. A.

SPIRIT ANSWERS TO SEALED LETTERS.

The following correspondence will explain itself. We would say that Dr. Dyer has placed in our custody the sealed letter said to have accompanied the anonymous note written by the gentleman of this city, and of which the Spirit, without its being opened, professes to give a copy. If the gentleman who wrote the letter will report himself at this office, the letter will be opened, and its contents compared with what the Spirit has written, and the result will be announced. If the two copies accord with each other, the test will certainly be a striking one; but if the experiment proves to be a failure, it can only be considered as showing that either the medium or the Spirit was disqualified or indisposed to represent the truth in the premises:

CHARLES PARTRIDGE, Esq.:

Dear Sir—Inclosed is a sealed letter sent to me from your city by an anonymous writer, with a request that I should hand it over to Dr. A. C. Stiles, the test writing medium, to answer for the Spirits. Accordingly, I did as directed. Inclosed is an answer by a Spirit whom I knew in his earth-life, and who was a man of high moral attainments and unyielding integrity. . . . Should you publish this, it will undoubtedly meet the eye of the writer, and show to him, the proper course to take in future, if he is an honest seeker after truth.

Yours in harmonical brotherhood.

W. B. DYER.

NOTE THAT CAME WITH THE SEALED LETTER.

October 24, 1857.

W. B. DYER, Esq.:

Dear Sir—In consequence of your communication in the last number of the SPIRITUAL TELEGRAPH, I take the liberty of inclosing herewith a sealed communication to a Spirit friend, to which I understand an answer may be expected from Dr. A. C. Stiles, the package remaining unopened and returned.

As I propose to send this without my address, should I receive an answer, the test will be complete; and if so, I promise, on the honor of a man, to remit a double fee. I shall, in the hope of a speedy answer, subscribe myself,

Respectfully yours,

Friend Dyer—Does the writer of the sealed letter know so little about Spirits that he will write such a letter—to think that all Spirits in the vast Spirit-world all know each other, or can find each other without names? I copy the letter in full.

GEORGE SPOFFORD.

"New York, Oct. 26, 1857.

"To Rev. J. M.—My Dear Sir: I am informed that we can hold a veritable correspondence through this medium. If so, I need not tell you it will afford me "joy unspeakable, and full of glory." The first step will necessarily be identity, clear and unmistakable. I will suggest some of your history, viz.: the place and date of your birth; the place and date of your death; the house in which it occurred; the place in which you were settled, and had charge of a congregation; relation we bear to each other; the names of my wife, and some of

the children; the number, and their present residence, and any thing else you may think best to communicate. In closing, please sign your name in full, and direct to me, as you know, both my full name and address."

"You see, friend Dyer, that the writer has not given either his name, or the name of the one addressed. We have brought some number of Spirits to ascertain the writer of the letter, whose initials are the same, and who, when on earth, were called Reverend, but they do not know any thing about it; and it is also evident to all Spirits that the guardian of the writer of the letter do not know who the addressed is, for if they did, they would bring him to the medium at once to respond to the writer. A common error with mortals is, that they think that as soon as a Spirit leaves the mortal body, it becomes as God, knowing all things and all Spirits, and do not know that they are still men and women, and are not acquainted only with those with whom they are or have been associated. Had the writer given either his or the Spirit's name, no doubt it would have been heartily responded to. As it is, the writing out of the sealed letter in full is a test, and what he nor no other mortal can do.

GEORGE SPOFFORD.

OBITUARY.

GEN. JAMES HAMILTON, of South Carolina, was among the victims of the recent explosion of the steamer *Opelousas* in Galveston Bay. Gen. Hamilton occupied a prominent position in his native State. He served with distinction in the war of 1812, and attained the rank of Major. At the conclusion of the war he returned to Charleston and began the practice of the law. He was soon after elected Mayor of Charleston, which office he filled for several years, and distinguished himself by suppressing the negro insurrection in that city in 1822. In 1823 he was elected to the Legislature of South Carolina, and in 1825 was chosen for Congress, to fill the vacancy occasioned by the death of Hon. William Lowndes. He remained in Congress until 1829, and it was during this time that the Clay and Randolph duel took place. The night preceding the encounter, Mr. Randolph sent for Mr. Hamilton, and confided to his care certain tokens of remembrance, to be given to his friends in case he fell. Gen. Hamilton was a witness of the duel. While in Congress, Gen. Hamilton was an untiring advocate of Southern Rights and of Free Trade. He opposed with much bitterness the high-tariff movement of 1828, and upon the passage of that act resigned his seat and returned to South Carolina, where he was soon after elected Governor. At his recommendation the celebrated Nullification act was passed by the Legislature of the State. Governor Hayne, who succeeded him in the executive chair, appointed Gen. Hamilton to the command of the troops raised in the State. The demonstration was unwise and amounted to nothing, but it ruined the General financially. He afterward evinced great interest in the struggle of Texas for independence, and aided the citizens of the new Republic by his counsel. In 1841 he visited England and France as the representative of the Texan government, and was instrumental in bringing about the annexation of the Territory to the United States. He has since held business relations in Texas which required his occasional presence. It was while proceeding thither, on board the *Opelousas*, that the melancholy accident occurred which caused his death. His age was 65.

EDITOR SPIRITUAL TELEGRAPH:

The above "obituary," from the New York Times gives a brief account of the life and services of the late GEN. JAMES HAMILTON, former Governor of South Carolina. In addition to what is above said, I wish to remark that he was a devoted Spiritualist. A few years ago, at Washington, he, with GEN. WADSWORTH THOMPSON, of South Carolina, and other distinguished gentlemen, was in the habit of visiting my rooms, to talk on the subject of Spiritualism. I introduced Gov. Hamilton to the Misses Fox, then at Washington. Through these mediums he witnessed some extraordinary manifestations, which entirely satisfied him of their spiritual source. On one occasion, when I was reading to him a communication from Calhoun, in which Calhoun said he still entertained the same opinions he formerly did on Nullification and Secession, he remarked with great animation, "I am glad my old friend sticks to that." On another occasion, in the presence of the Misses Fox, he asked Calhoun which of the three of his particular friends, namely, Hayne, McDuffie or Hamilton, had in a peculiar manner his confidence? The name of Hamilton was rapped out through the medium. He continued his investigations in Philadelphia and New York, and all went to confirm his belief in Spiritualism. As late as July or August last he called on Mrs. Brown in New York, and told her if she saw me to say, from him, that, in regard to his Spiritualism, he was as firm as a rock.

The name of Gov. Hamilton, like the names of a vast many distinguished men, has not been prominently before the public as a Spiritualist; still, his views on that subject, like the views of others of like character, were well known to his particular friends. At one of his interviews with me at Washington, I took down from his own lips a very interesting account of his last interview and conversation with Calhoun just before his death. The opponents of Spiritualism have not the remotest idea of the great number of distinguished men throughout the country who are Spiritualists, but whose names, from motives of expediency and for other reasons, are withheld from public view. I have given you the above brief sketch of Gov. Hamilton, because it may be interesting to many of your readers, who have been acquainted with his belief on this great and interesting to us all. Very truly yours, N. F. T.

Interesting Miscellany.

IDLERS.

Is there nothing to study and nothing to learn,
No object to care for, no credit to earn;
No wisdom worth seeking, no aim to fulfill,
No hope to encourage, no motive for will;
No field unexplored, no pathway to aught
That is worthy a being of reason and thought?
Can it be there is nothing an idler's possessing
More worth than society, dashing, and dressing!

Oh, you charity folks! who give balls for the poor,
And sing songs for the wretched, Oh, have you no more
Pleasant ways of exciting benevolent feeling,
To the hearts or the heels of the fashion appealing?
You industrial people, who get up the places
Where labor brings joy to so many small faces,
Oh have you no sympathy, have you no plan
To provide for the helpless, the indolent man?

Ah, could but the Genii with magical wand
Transform as of old, and by mighty command
Make the soft sons of luxury take up the hoe,
The shovel, the pick-axe, and change with the low
Overtaxed sons of labor, who struggle and toil
Where the winter winds freeze, and the summer suns broil?
(There many true spirits misplaced you will find,
Where penury's fetters keep slavish the mind;
Opportunity lacking to burst from the chain
Which binds them to ignorance, longing in vain
For the fountains of knowledge which others refuse;
For the least of the chances which others abuse.)
Then the dull and the slothful and grovelling alone
Would be drawers of water and hewers of stone;
Then a care would be found for this fast spreading evil
And the test of the mind would bring all to their level;
Then would men be adjudged by an estimate true,
And the triflers of fashion—find something to do.

AN AFFECTING STORY OF A SEAL.

The seal is endowed with a remarkably powerful brain development, and is gifted with an amount of sagacity which entitles him to take high rank even among domestic animals. He is easily tamed, and evinces a degree of attachment in domestication second only to man's most faithful friend, the dog. This is noticed by Pliny, and Cuvier describes one displaying much intelligence, and performing many tricks. Thus, when desired to raise himself on his extremity, and to take a staff between his flippers, like a sentinel, he obeyed the word of command; he would also lie down on his right side, or on his left, as directed or tumble head over heels. He gave a flipper as a dog gives a paw, and protruded his lips for a kiss. This attachment to their masters, and particularly to those who are in the habit of feeding them, may have been observed by the pleasing instance of the late seal in the Regent's Park, Zoological Gardens, which, as many of our readers may have remarked, evinced a remarkable degree of activity and sense when the keeper was in sight. But probably the most convincing, as it certainly is the most affecting story of the domestic nature, and attachment of the *Phoca vitulina*, or common seal, is the following story which is well authenticated: "A young seal was domesticated in the house of a farmer near the sea shore in Ireland. It grew apace; its habits were innocent and gentle; it played with the children, was familiar with servants and attached to the house and family. In summer its delight was to bask in the sun; in winter, to lay before the fire; or, if permitted, to creep into a large oven—the common appendage to an Irish kitchen. A particular disease attacked the black cattle, many of which died. An old hag persuaded the credulous owner that the mortality among his cattle, was owing to his retaining about his house an unclean beast—the harmless and amusing seal—and that it should be got rid of. The superstitious man caused the poor creature to be carried in a boat beyond Clare Island, and thrown into the sea. The next morning the seal was found quietly sleeping in the oven. He had crept through an open window and taken possession of his favorite retreat. The cattle continued to die; the seal was again committed to the deep at a greater distance. On the second evening the servant was raking the kitchen fire; she heard a scratching at the door; she opened it, and in came the seal. It uttered a peculiar cry, expressive of delight, at finding itself once more at home; and, stretching itself on the hearth, fell into a sound sleep. The old hag was again consulted. She said it would be unlucky to kill the animal, but advised that its eyes should be put out and then thrown into the sea. The devoted wretch listened to the barbarous suggestion, and the innocent creature was deprived of its sight; and a third time, writhing in agony, was carried beyond Clare Island, and thrown into the sea. On the eighth night after the harmless seal had been devoted to the Atlantic, it blew a tremendous gale. In pauses of the storm a wailing noise was at times faintly heard at the door, which the servant concluded to be the banshee (the harbinger of death in a family). The next morning, when the door was opened, the seal was found lying dead upon the threshold."—*Well's Vacations in Ireland.*

AN EASTERN APOLOGUE.

Abdallah sat at his morning meal, when there alighted on the rim of his goblet a little fly. It sipped an atom of syrup, and was gone. But it came next morning, and the next, and the next again, till at last the scholar noticed it. Not quite a common fly, it seemed to know that it was beautiful, and it soon grew very bold. And lo! a great wonder: it became daily larger, and yet larger, till there could be discerned in the size, as of a locust, the appearance of a man. From a handbreadth, it reached the stature of a cubit; and still so winning were its ways, that it found more and more favor with this son of infatuation. It frisked like a satyr, and it sang like a peri, and like a moth of the evening it danced on the ceiling, and like the king's gift, whithersoever it turned, it prospered.

The eyes of the simple one were blinded, so that he could not, in all this, perceive the subtlety of an evil genius. Therefore the lying spirit waxed bolder and yet bolder, and whatsoever his soul desired of dainty meats, he freely took; and when the scholar waxed wroth, and said, "This is my daily portion from the table of the mufti. There is not enough for thee and me," the dog-faced deceiver played some pleasant trick, and caused the silly one to smile; until, in process of time, the scholar perceived that, as his guest grew stronger and stronger, he himself waxed weaker and weaker.

Now, also, there arose frequent strife betwixt the demon and his dupe, and at last the youth smote the fiend so sore that he departed for a season. And when he was gone, Abdallah rejoiced, and said, "I have

triumphed over mine enemy, and whatsoever time it pleaseth me, I shall smite him so that he die. Is he not altogether in mine own power?" But after not many days, the tempter came back again; and this time he was arrayed in goodly garments and he brought a present to his hand, and he spake of the days of their first friendship, and he looked so mild and feeble that his smooth words wrought upon this dove without a heart, and saying, "Is he not a little one?" he received him again into his chamber.

On the morrow, when Abdallah came not into the assembly of studious youth, the mufti said, "Wherefore tarrieth the son of Abdul? Perchance he sleepeth." Therefore they repaired even to his chamber; but to their knocking he made no answer. Wherefore the mufti opened the door, and lo! there lay on the divan the dead body of his disciple. His visage was black and swollen, and on his throat was the pressure of a finger broader than the palm of a mighty man. All the stuff, the gold and the changes of raiment belonging to the hapless one, were gone, and in the soft earth of the garden were seen the footsteps of a giant. The mufti measured one of the prints, and behold! it was six cubits long.

Reader, canst thou expound the riddle? Is it the bottle or the betting-book? Is it the billiard-table or the theater? Is it smoking? Is it laziness? Is it novel-reading? But know that an evil habit is an elf constantly expanding. It may come in at the keyhole, but it will soon grow too big for the house. Know, also, that no evil habit can take the life of your soul, unless you yourself nourish it and cherish it, and by feeding it with your own vitality, give it a strength greater than your own.—*Home Journal.*

DAGUERREOTYPES BY LIGHTNING.

A country woman has recently arrived in Paris from the department of Seine-et-Marne, who should be presented to the Academy of Sciences. This woman was a short time since watching a cow in an open field, when a violent storm arose. She took refuge under a tree, which, at the instant, was struck by lightning. The cow was killed, and she was felled to the earth, senseless, where she was soon after found, the storm having ceased with the flash which felled her. Upon removing her clothing, the exact image of the cow killed by her side was found distinctly impressed upon her bosom.

This curious phenomenon is not without precedent. Dr. Franklin mentions the case of a man who was standing in the door of a house in a thunder-storm, and who was looking at a tree directly before him, when it was struck by lightning. On the man's breast was left a perfect daguerreotype of the tree.

In 1841, a magistrate and a miller's boy were struck by lightning near a poplar tree, in one of the provinces of France; and upon the breast of each were found spots exactly resembling the leaves of the poplar.

At a meeting of the French Academy of Sciences, January 25, 1847, it was stated that a woman of Lugano, seated at a window during a storm, was suddenly shaken by some invisible power. She experienced no inconvenience from this, but afterward discovered that a blossom, apparently torn from a tree by a lightning stroke, was completely imaged upon one of her limbs, and it remained there till her death.

In September, 1825, the brigantine *Il Buon-Servo* was anchored in the Armiro Bay, at the entrance of the Adriatic Sea, where she was struck by lightning. In obedience to a superstition, the Ionian sailors had attached a horse-shoe to the mizzen-mast, as a charm against evil. When the vessel was struck, a sailor, who was seated by this mast, was instantly killed. There were no marks or bruises upon his person, but the horse-shoe was perfectly pictured upon his back.

A Spanish brigantine was once struck in the Rade de Zante. Five sailors were at the prow—three of them awake and two of them sleeping. One of the latter was killed, and upon undressing him, the figures 44, plain and well formed, were found under his left breast. His comrades declared that they were not there before his death, but their original was found in the rigging of the vessel. But the most singular facts connected with this affair are set forth in the report of the physician, Diapulo, who says:—"After undressing the young sailor, we found a band of linen tied about his body, in which were gold pieces and two parcels done up in paper. The one on the right side contained a letter from Spain, three guineas and two half guineas; the other, a letter, four guineas, a half guinea and two smaller pieces. Neither the pieces, the paper, nor the linen presented the least appearance of fire. But upon his right shoulder were six distinct circles, which preserved the natural color, and appeared as though traced upon the black skin. These circles, which all touched at one point, were of three different sizes, and exactly corresponded with the gold pieces in the right side of his belt."

EXTRAORDINARY OCCURRENCE.—A correspondent sends us the following particulars of a most singular accident which happened in Cartersville, Ga., a short time since: "A black boy, of about nineteen years, was sent down into a well to remove an obstruction to dipping water. Just as he reached the bottom the wall gave way and rolled in upon him. The well was sixty-seven feet deep. The boy had sixty feet of rock over him and upon him. It was soon ascertained that he was not crushed to death. His groans reached the top of the well, and his words could be heard and understood. A crowd soon gathered under the most intense excitement. Men worked as they never worked before. The white man and the black man lost for the time all feelings of distinction. An all-absorbing sympathy for the poor sufferer blended all into one common humanity. They stopped not to eat, but dashed on with their work. In twenty-four hours he was raised out of the well in a box prepared for the purpose, amid shouts of rejoicing and triumph. Not a bone was broken, nor any serious injury. He could converse freely, and express his gratitude. He is now, after three days, able to walk about the neighborhood, and thank those who exerted themselves for his rescue.

A FEARFUL JUDGMENT.—The *Hollidaysburg Standard* of a late date says: "For some days past there has been a singular story afloat in this community. Whether true or not, we are not prepared to say, but the information comes from such a reliable source that we are free to say there must be something in it. It appears that a few weeks since a man in the neighborhood of Mount Umon, Huntingdon county, while cleaning grain, suddenly discovered that the weevil had destroyed the greater part of it. This so exasperated him that he blasphemed the Saviour in such a willful, malicious and wicked manner, that it will not bear putting in print. He left the barn and went into the house, where he seated himself in a chair, where he had remained but a few minutes before he turned to his wife, and asked her what she had said. She replied that she had not spoken. 'I thought,' said he, 'that I heard somebody say that I must sit here till the judgment day.' It is now alleged that he is still sitting in the chair, unable to rise or speak, with his eyes rolling, and totally incapable of moving. His family, it is said, have left the house, where he still remained, seated in the chair on Saturday last! What a terrible warning to blasphemers who suffer their passions to overweigh their judgment.

MUD VOLCANOES ON THE COLORADO DESERT.

A correspondent of the *San Diego Herald*, writing from "Mud Volcanoes," on the Colorado Desert, in July last, says:

Here I am, in the center of the Colorado Desert, and in the midst of the most diabolical hubbub and tumult that old mother Nature ever got up in a small way. It is in short a convention of volcanoes, spouting, putting, steaming, puffing and tearing. A hundred hillocks, varying from four to ten feet in height, each one a miniature Chimborazo, send forth jets of steam and smoke, and now and again vomit volumes of mud and melted sulphur. One sends up a column of bitter and scalding water some thirty feet in the air, falling in hot rain on every side, rendering an approach rather hazardous. He is President of the Convention, or maybe the orator of the occasion; he spouts, well, any how. On each side of him a huge cauldron, 150 feet in diameter, and sunk about eight feet below the surface of the plain, boils and "fobs" with a thick paste of mud and water, like the witches' "Hell broth, thick and slab."

I imagine Shakespeare had been here the day before he wrote *Macbeth*. Now and again these witch-kettles boil over, and the hot slime runs off in a sluggish stream in an easterly direction, following the slight inclination of the plain. On every side the little mounds vie with each other in throwing mud and spouting hot water upon the unwary visitor. You approach a quiet and unpretending little mound, no steam or smoke or any fiery indication gives you warning of danger; you bend over it to peep into the miniature crater, when slap goes a handful of hot mud into your face, and instantly twenty other little volcanic devils pitch in and while one washes you with slime, another plasters you with mud, and you retreat, beat out, like a poor candidate for office who does not belong to the party.

The space occupied by these mud-spouting politicians of the desert, is about four hundred yards long, by two hundred and fifty in width, every fifty feet square containing one or more of them. Some seem to be for ever in action; others intermittent, bursting out every few hours, and others again, perhaps, have slept for months. A hot, suffocating vapor renders breathing difficult, and the smell of sulphuretted hydrogen can be detected for several miles before you reach the spot. The water ejected is extremely bitter and sulphurous. Around the vent of the principal one of these *effronts* are beautiful stalagmitic concretions, tipped with lead, and looking like a mass of corals. These masses are conical and tubular, and from each a little jet of steam issues with a whizzing noise. I obtained a specimen with much difficulty, in consequence of the hot shower falling like a magic circle around them. The ground frequently trembles, and rumbling, subterranean noises tell of "fire down below."

HAVE WE NOT SPECIE ENOUGH?

Excluding nine-tenths of the rag currency of the day, and so managing our foreign trade as to buy no more than we could buy at a profit, that is, when we found an article that we needed, and at a cheaper rate than we could produce it, then buy—but only then—we should, with the yearly amount of gold created by the California trade, have plenty to do business upon. Since the gold digging in California commenced in 1848, and up to 1854—a period of seven years—we exported for foreign goods \$324,000,000. Now, able as we have been to furnish the world with that amount of precious metal, we have a larger amount of rag currency in proportion to our specie in circulation, than any other country on the globe. France, from 1805 to 1848, averaged about \$20 in specie to \$24 in bills. England has a larger proportion of paper to specie than France, and the United States than England, and thus the great extremes of contraction and expansion, and their effects upon trade and commerce.

Bankruptcies are said to take place in France with 15 out of every 100 merchants; in England, in 35 out of every 100, and in the United States, 80 out of every 100. The relative proportion of failures is in a ratio with the proportion of real to fictitious currency, and the inflation which follows it. The only reform commercially which can be brought about, must be commenced by reducing the cheap paper system, and coming as near a specie basis as the business of the country will permit. "Not specie enough," is the stereotyped phrase of the "rag barons" of Wall-street, and caught up by every speculator who keeps a shaving shop, but we all know that our miserable and worthless paper currency drives it out of circulation. Our receipts from California alone last year were \$40,000,000.

In the annual report of the Secretary of the Treasury for 1855, the amount of gold and silver in the hands of the people was estimated at \$191,000,000; in banks at \$59,000,000; in the vaults of the Treasury, \$11,000,000—making a grand total of \$261,000,000 of the precious metals. On the first of September, 1855, the total currency of the country was \$360,000,000, bank notes and all, proving that, with the addition of one million of metallic currency, we should have as large a circulating medium of the precious metals as we have now in rags and metals, with an immense proportion of the former, say about \$160,000,000. It is high time all this stuff about there being too little specie in the country to do business with, was exploded.—*N. Y. Day Book.*

IMPORTANT BREACH OF PROMISE CASE.—SPIRITUALISM.—The *Penn-Yan Democrat* says that one of these touching actions, the nature of which is well understood when embraced within this definition, was tried at the Circuit Court in that village last week, Judge Welles presiding. The plaintiff was Miss Elizabeth Baskin, aged thirty-two years, and the defendant, Mr. George L. Jones, aged thirty-one years, both of Milo. That he had courted and won the lady, was an undeniable fact, for both having been sworn in the case, both so testified. The defense set up was, that while in that state of relations toward each other which precedes matrimony, the lady became a convert to Spiritualism, and herself an "interpreting medium;" and the gentleman, not fancying the idea of a crowd of unseen spectators of his marital endearments and domestic felicity, declined to interchange those ratifications, without which no treaty is binding. There was proof, on the other hand, that the wooer had introduced his intended first to the "circle," and there, side by side, had courted the presence of the messengers which set tables to moving, and frightened said articles of furniture out of their wits. The jury thought that Jones should pay nine hundred dollars for the violation of his plighted faith after so long a courtship.

LEPROSY AMONG THE CHINESE.—The *Victoria (Australia) Age* publishes the following:—"It is again alleged that leprosy actually exists among the Chinese, and that it is likely to extend to Europeans. The following extract of a letter from a digger at Daisy Hill, dated Saturday, August 10, gives the particulars: 'Three days ago, the troopers turned the Chinese out of their camp, but allowed them to take their tents, and then set fire to the rest. There are lots of them dying with the leprosy, and their camp was a regular nuisance. A carrier got on for burying one of them; he took the disease from the dead man, and the carrier is now dead. The doctor had the camp set fire to, as the stench used to come into the township, although the camp was three quarters of a mile away.'

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